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The Dead Sea Discipline and the Rule of St. Benedict

EDWARD ROCHIE HARDY*

I

THE community envisaged in the Dead Sea *Manual of Discipline* obviously has many of the characteristics of a monastic brotherhood. During recent study of the Manual, I was impressed by a group of strikingly close parallels between the rules prescribed for the life of this Community, which need not at the moment be further defined, and those to be found in the classic document of Latin monasticism, the *Rule of St. Benedict*. The parallels are to be found in connection with closely related topics, all of which have to do with the rank and status of members of the Community: their admission to it, their position within it, the procedure at meetings, the discipline of members and the treatment of those expelled from the Community. In spite of the six centuries or so which separate the two documents, the similarities are remarkable in the strict and I think also in the popular sense of the word.

The Benedictine novice is tried and instructed for a year, and then makes a solemn profession, abandons his property, and is dressed in the monastic habit (*Regula Sancti Benedicti*, 58). Admission to the Dead Sea

Community is slightly more elaborate, as the monastic novitiate became in later times. The candidate is examined "as to his understanding and works," and there are two periods of probation, each lasting a year, before he becomes a full member, sharing in the wealth of the "masters" and abandoning the control, if perhaps not strictly the ownership of his own (QS VI 13-23; tr. Millar Burrows, *The Dead Sea Scrolls*, New York, Viking, 1955, p. 379). The examination of character of postulants is suggestive not only of the monastic rule, but also of the treatment of catechumens as prescribed about 200 A.D. in the *Apostolic Tradition* of Hippolytus. In the third century the Church as a whole exhibited some of the strictness of corporate discipline which was later preserved in monastic communities. Some parallel to the Benedictine profession ceremony may be found in the renewal of the Covenant envisaged in the Manual, although this is apparently intended as an annual occasion (QS cols. I-II; Burrows, pp. 371-3).

The members of the congregation are arranged in a precise rank, which affects many aspects of their common life. This statement could be made equally of the Benedictine Monastery and of the Dead Sea Community. St. Benedict devotes a chapter to the "Order of the Congregation," which is to be by seniority or as the Abbot may decide in accordance with merit. He assumes seniority as normal, so that a monk who arrived at the

* EDWARD ROCHIE HARDY is Professor of Church History at Berkeley Divinity School, New Haven, Conn. He recently edited *Christology of the Later Fathers*, Volume III of the *Library of Christian Classics*, published by The Westminster Press.

second hour of the day is junior to one who came at the first, but allows the Abbot to change this for any adequate reason (*Regula* 63; cf. 61-2). The ranking is both ceremonial and disciplinary, since juniors are to respect and obey their seniors, and seniors to assume loving responsibility for their juniors (*Regula* 63, 71).¹ Similarly the new members of the Dead Sea Community are to be registered in order "each before his neighbor, according to his understanding and works, so that every one of them shall obey his neighbor, the lesser obeying the greater," and there is to be an annual revision of the ranking (QS col. V, 20-25; Burrows p. 378; cf. col. II 22-25, VI 1-2, Burrows pp. 373, 378). "That the brethren should obey one another" is the title of Chapter 71 of the Benedictine Rule, and this finds its exact parallel at Qumran. These references incidentally confirm me in the impression that the "Rabbim" or "masters" of the Manual are the full members, professed brethren so to speak, of the Community, "brethren" to each other, but "masters" to candidates and outsiders, much as the mediaeval monk is "brother" or "father" at home, but *dominus* in relation to the secular world.²

At the sessions of the Community, rank is important, but not all-important. This statement also would apply to both documents. At Qumran the priests and elders sit first and the others according to rank, but the right of all to speak is carefully preserved (QS col. VI 8-13, Burrows p. 379). I imagine that as in Quaker meetings and similar gatherings the spirit of democracy was combined with recognition of leadership, and that the advice of the brethren who sat in front was heard first and usually followed. Benedict directs that on important matters all the brethren are to be called to council, since the Lord may reveal what is best to the younger; on lesser matters only the seniors need be consulted (*Regula* 3). If the rather mysterious inner group of three priests and twelve other righteous men at Qumran constitute an executive

council they may be parallel to this lesser chapter of seniors (QS col. VIII 1-12, Burrows pp. 381-2). Benedict does not mention the observance of the relative order in the refectory, but it seems to be implied by the formal procedures that take place there, with grace before and after meals. The Manual directs that in local groups of ten or more, which might be called branches or priories, the presiding priest is first to bless the bread and wine (QS col. VI 3-6, Burrows p. 378), and the related "Rule of the Congregation" gives an elaborate picture of the ranking to be observed at the future banquets of Israel, evidently based on the existing customs of the Community (QSa col. II 11-22; tr. in T. H. Gaster, *The Dead Sea Scriptures*, Garden City, Doubleday, 1956, pp. 309-10).

Along with these resemblances there are some conspicuous differences in the ranking of members in the two communities. In Benedict's monastery everything revolves around the Abbot as father and pastor, one might say as prophet, priest, and king, while at Qumran authority resides in the council of members as a whole, though it naturally has its executive officers. The council of the community at Qumran was after all a rabbinical assembly, deciding by its collective wisdom, while the gathering of brethren at Monte Cassino was a family conclave, advising their father-in-God but not controlling his decisions, since the ultimate responsibility was his (*Regula* 3). However a more corporate system of responsibility has existed in various monastic institutes, and, on the other hand, the looked-for "Messiahs of Aaron and Israel," the true priest and true king, would doubtless have assumed a more definite position of leadership in the Qumran community on their appearance. The "superintendent" at Qumran is a shadowy figure, but his counterpart in the "Damascus Document" ("Zadokite Document" more properly) has teaching and disciplinary functions suggestive of those of the early Christian bishop or the Benedictine Abbot. If the "teacher of right-

eousness" was a past historical figure he doubtless occupied such a position, too; but these considerations get beyond the limits of the documents with which this study is primarily concerned.

II

Both at Qumran and at Monte Cassino disciplinary problems had to be faced. There were offences in morals and manners among the brethren, dedicated though they were to the perfect service of God. Some extreme cases deserved expulsion, and conversely some members abandoned the Community voluntarily and then sought to return. The treatment of these matters in the two documents is generally similar. For lesser offences there is a longer or shorter period of suspension from the privileges of the common life: from the common table or from the table and oratory, says Benedict (*Regula* 22-23), from the sacred food of the Masters, says the Manual (QS cols. VI 24-VII 18, Burrows pp. 379-381). One who lies about his wealth is excluded for a year and deprived of a fourth of his regular ration, as at Monte Cassino the brother excluded from the common meal eats later than others, and the one excluded from table and oratory eats alone and in such measure as the Abbot sees fit. The offence here mentioned is suggestive of that for which Ananias and Sapphira were more seriously punished; however Benedict also directs that the vice of private property is to be rooted out of the monastery, and those who offend are to be punished if they do not reform after admonition (*Regula* 33). Here also there are differences in the similarities and similarities in the differences. Benedict leaves the duration of discipline to the pastoral responsibility of the Abbot, while the Manual gives a precise code with periods of suspension ranging from ten days (for interrupting speakers at meetings) up to a year. In this respect it is reminiscent of the penitential manuals of the Celtic Church, as also in its attention to apparently trivial matters

of manners or etiquette which might disturb the harmony of the common life as much as more serious offences. Sleeping, spitting, or leaving during sessions of the council are punished, excessive laughter (which Basil as well as Benedict deprecated among monks), and gesticulating with the left hand (a sinister action in both senses, since it involved the hand regularly used for indelicate purposes). Benedict does not go into many such details, but does mention some, such as habitual lateness at meals (*Regula* 43).

Both the Manual and the Benedictine Rule recognize expulsion as the ultimate penalty. Each offer some hope of return to the voluntary deserter. The Manual seems to exclude the once-expelled brother; Benedict is less clear on this point, but probably intends "the brother who by his own fault leaves the monastery" to mean the expellee as well as the renegade (*Regula* 29). In each case the hope is limited. Benedict requires the returning brother to begin again in the lowest rank, and warns him that after a second and a third return he can expect no further readmission (later monastic practice added the charitable gloss that what he has no right to expect may nevertheless be granted if it seems proper). The Manual prescribes a second novitiate. There are to be two years of trial as there were before, after which the Masters will decide on readmission, apparently in the old rank however. But one who leaves after ten years in the Community cannot return, and any one who shares in his sacred food or the wealth he has delivered to the Masters is to share his fate (QS col. VII 18-25, Burrows p. 381). This last regulation has two points of contact with the Benedictine Rule, which warns that those who associate with an excommunicated brother without permission receive the same penalty, and directs that the departing brother is to be sent away in his old secular clothes (*Regula* 28, 58). I assume that the Qumran renegade has similarly resumed control of his property.

III

What significance, if any, is to be ascribed to such parallels? They are primarily of interest, I am sure, as illustrating how communities living under vows voluntarily undertaken faced similar problems of organization and discipline and met them in similar manner. However, the possibility of some slight thread of continuity between the Qumran devotees of the Law of Moses and the classic legislator of Western monachism is not to be excluded. Some of the similarities can be traced at intermediate points in the tradition which Benedict so admirably codified: thus Jerome noted the observance of precedence by seniority in the Pachomian monasteries of fourth-century Egypt,³ and the rules for the novitiate, obedience of juniors to seniors, and the possibility of expulsion and return occur slightly later in the works of John Cassian. Ancient writers on church history commonly see the beginnings of Christian asceticism in Philo's *Therapeutae*, as well as in the common life of the apostolic church at Jerusalem,⁴ and it may be they were not wholly mistaken. The Essenes usually appear in early Christian writers merely as a Jewish sect, but sometimes a cognate institution to their own ascetic tradition was recognized.⁵

More important, perhaps, than detailed regulations is the question of the general spirit of a community, and here also there are both similarities and differences. Voluntary dedication to the full observance of God's law for Israel is the spirit of the Qumran Community, which looks forward to sharing in

the Holy War under Israel's anointed leader. The Benedictine also shares in a Holy War, although not with physical weapons, "fighting under Christ the King with the strong weapons of obedience" (*Regula*, Prologue). Both the Manual and the Rule are aware that there is an evil zeal to be avoided as well as a good zeal to be sought after (QS col. I; *Regula* 72). Both documents begin and end with passages in which the spirit of ascetic self-dedication is expressed in almost lyrical terms. One thanks God for the revelation of his mysteries in the new understanding of his Law, the other for the guidance given in Christ. In each case this is praise of the divine Word, with which observation our comparative study may properly conclude.

REFERENCES

¹ Monastic commentators sometimes take this in the sense of a division of the Community into two classes, senior and junior (cf. Justin McCann, *The Rule of St. Benedict in Latin and English*, London, Burns Oates, 1952, on Chapter 63, pp. 197-8); but Benedict's sense seems to be more general.

² On this cf. Paul Delatte, *The Rule of St. Benedict*, tr. Justin McCann, London, Burns Oates, 1921, pp. 437-8.

³ *Regula Sancti Pachomii*, preface; cf. Delatte, *op.cit.*, p. 433.

⁴ Cf. Eusebius, H. E. II, 17; Jerome, *De viris illustribus*, 8; Cassian, *Institutes*, II, 5; Sozomen, H. E. I, 12; Photius, *Bibliotheca*, Codd. 104, 105 (P.G. 103, col. 373).

⁵ Notably by Eusebius, *Praeparatio Evangelica* VIII 11-12 (P.G. 21, cols. 641-650); on the inevitability of parallels in matters *essentiels à tout essai loyal d'ascétisme pratique en commun* cf. observations of H. Leclercq, s.v. *Cénobitisme* in *DACL* II, 2, 1910, col. 3063.

The Apocalypse of St. John and the Early Church

P. KINGSLEY SMITH*

THE nature of the Church has become more and more a concern for Christians in the present generation; ecumenical concern has been quickened by the growing complexity of international affairs. We turn to the New Testament to see the Church coming into self-consciousness and setting patterns not only for the first generations but for ourselves as well. Nowhere in the New Testament are the problems which face the Church in grappling with the historical situation so cogently pictured as in the Apocalypse of St. John. Recent studies, notably those of Rowley and E. F. Scott, have made the text and structure of the book relatively clear; the aim of this paper is to discuss the situation of the Asian churches and the aim and technique of apocalyptic eschatology.

Our first question of St. John is likely to be, "How were the churches organized and administered, what was their extent, and how did they worship?" But in fact the Apocalypse gives no explicit answers; although we may make reasonable guesses (especially in respect to worship) on the basis of what we learn elsewhere of the early Church, there is little specific information. To use Bishop Wand's terms, we can learn little about the structure of the Church, but much about its nature and function.

This becomes especially clear in chs. 2 and 3, the letters to the seven churches. They were not written, as were the Pastoral Epistles, to plead for the unity of scattered congregations or to settle contentions among

church officials. The "seven angels" can scarcely be thought of as the bishops of the churches, for although each is addressed in the singular (2:2 &c) the intention is clearly for the whole life of each congregation; indeed, in the letter to Thyatira, St. John passes into the plural (2:24f). The "angels" are not the ministers-in-charge, but rather the "spirits" of the Church.

Nor can a catholic polity be argued from the evident authority of St. John over these churches. He may have been a kind of metropolitan, but equally he may have been an irregular, charismatic prophet whose only authority was in the powerful truth of his message. But if the unity of the churches cannot be shown by their organization, there is certainly a spiritual unity insofar as each of the messages is addressed to all the receivers:

He who has an ear, let him hear what the Spirit says to the churches (2:7, 11, 17, 29, 3:6, 13, 22).

One significant conclusion has been drawn by Professor Ramsay about the seven churches as representative of all the churches in Asia.¹ Briefly, he shows that the seven were on a circuit, connected by high roads, beginning at Ephesus and going around to the north, east, south, and west back to Laodicea; from each of the cities other roads led to the remaining church cities, Laodicea to Antioch, Ephesus to Miletus, etc. This is not to say that the specific criticisms were only typical and did not reflect actual situations, but that St. John chose to comment on such situations as could be applied to similar cases throughout the Asian churches. This is the full force behind "He who has an ear, let him hear."

Archeological discoveries, particularly of

* P. KINGSLEY SMITH received his B.D. degree from Virginia Theological Seminary in 1956 and is now assistant rector at Trinity Episcopal Church, Towson, Maryland.

coins and inscriptions, have given us a remarkably large body of information on Asian life under the Romans, and the varieties of activity and outlook among the different cities.² This has clarified the letters to a certain extent, for the churches are partially identified with and partially distinguished from the ethos of their cities. For example, Laodicea was a busy market and manufacturing town, and so St. John says sarcastically:

For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind and naked (3:17).

Pergamum was, and had been for generations, a center of Zeus-worship, more than usually marked by ecstatic and superstitious rites; St. John commends the church for its faithful witness "where Satan's throne is" (2:13) and yet must also chastise it for the "teaching of Balaam," eating food sacrificed to idols and practising fornication (2:14).

The message of St. John to the churches, made explicit in the seven letters, and presupposed thereafter, was to strive against their enemies. These pressed upon them from outside of and from within the Church. The external enemies were natural disasters, Rome, the Jews and the mystery-cults; the internal ones were Gnostics and antinomians.

In the natural disasters, earthquake, volcanic fire, eclipses and floods, he sees the hand of God judging and destroying those whose over-weening pride led them to challenge his authority. This motif is especially clear in the first four signs of the seven trumpets:

There followed hail and fire . . . something like a great mountain, burning with fire, was thrown into the sea . . . a great star fell from heaven, blazing like a torch . . . a third of the sea was struck, and a third of the moon, and a third of the stars (8:7, 8, 10, 12).

Another picture is that of the great earthquake of the sixth seal:

Then the kings of the earth and the great men and the generals and the rich and the strong, and

every one, slave and free, hid in the caves and among the rocks of the mountains, calling to the mountains and rocks, "Fall on us and hide us from the face of him who is seated on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who can stand before it?" (6:15-17).

But having made his point that the forces of nature exhibit God's almighty power, St. John leaves this dimension of life to concentrate on the world of men.

The threat most clearly dealt with in the Apocalypse is the power of imperial Rome. At first the Christians tended to trust the government as a force for peace and tolerance in society within which the gospel message could be proclaimed and applied; apparently 2 Thessalonians 2:7 speaks of the emperors as protectors, if only temporarily, against Satan:

For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way.³

By the end of the first century a new order had come about, as far-sighted Christians like St. John were beginning to see. As early as 40 A.D., the emperor Caligula had threatened to set up an image of Zeus in the Temple of Jerusalem, forcibly reminding Jews of the "abomination which desolates" of Antiochus (Daniel 9:27); and, even though the proposal was not carried out, its memory remained among Christians, as witness Mark 13. Further, the Neronian persecution in 64-65, arbitrary and fleeting though it was, showed the way the wind was blowing. Finally, the emperor Domitian began to require what earlier emperors had only tolerated or encouraged, explicit worship of himself as divine; the formal edict was issued in 95. In most of the empire this Caesar-cult was, and remained, superficial, a sort of loyalty oath arrangement rather than a religion. But in the province of Asia the situation was quite different. For some generations there had been temples organized for the worship of the emperors. Smyrna, for instance, had secured from Tiberius and the senate the spe-

cial distinction of having an imperial temple in 23 A.D., after a competition involving eleven cities, including Sardis and Ephesus.⁴ Philadelphia added the name "Neocaesaria" to its civic titles during the reign of Tiberius, and there was scarcely a city without one or two imperial priesthoods.⁵

Asia was a very cosmopolitan province, being largely settled, especially in the coastal cities, by pensioned soldiers and foreigners brought in by the government of the Seleucids or of Rome over the previous two or three centuries. Lacking the traditions of the land the inhabitants were prone to artificial syncretisms culled from whatever seemed colorful enough to appeal to them. As a result, there arose in Asia, concomitant with the usual Roman political arrangement which combined imperial procurators and native rulers (the "Asiarchs"), an elaborate imperial priesthood. Their power came from their ability to bring together into one liturgy and way of life the disparate local and imported cults. As a sort of established church they were more useful even than the garrison legions in knitting Asia into the Roman system. Their picture is drawn by St. John in 13:11-18, "the second beast" which "exercises the authority of the first beast and makes the earth and its inhabitants worship the first beast," that is, the emperor. The second beast worked in two ways: by "great signs, making fire come down from heaven," and so on, the familiar apparatus of magician-priests; and by causing all, "both small and great, both rich and poor, both free and slave, to be marked on the right hand or the forehead, so that no one can buy or sell unless he has the mark," that is, by issuing coins with inscriptions like "Domitian Caesar Soter Mundi et Filius Dei." Thus they were making intolerable demands on the Christians, so that many were killed for their faithful resistance, Antipas of Pergamum being one (2:13). The beast causes "those who will not worship the image of the beast to be slain." St. John himself had been exiled for

the faith (1:9). Hence St. John has a radically new attitude towards the government, daring above all to identify the emperor with the Anti-Christ. As Scott says,

This was the real issue, and in the course of the struggle it became ever more explicit. By its resistance to Caesar worship, the Church established, for all time to come, the Christian conception of life.⁶

Another threat to the settled order was posed by the possibility of a Parthian invasion. The borders of the great empire of Parthia lay only a few hundred miles to the east; in spite of Rome's power, this nation remained free, not only harassing the border stations with occasional raids, but also serving as a refuge for disaffected or exiled Romans. Some believed that Nero had not died but was living in Parthia and would lead a campaign to regain his throne; this is evidently the picture of the beast in ch. 13:

One of its heads seemed to have a mortal wound, but its mortal wound was healed (13:3; cf. 13:14).

St. John pictures a Parthian invasion for two purposes: first, it summarizes the miserable state of civilization engulfed in war (the sixth trumpet, 9:13-19); second, it is a literary prolepsis for the great war waged by the forces of the Messiah, in which the powers of Satan and Anti-Christ are judged and destroyed (20:11-21). The first horseman of 6:1-2, the destroying angels from the Euphrates of 9:14, and the warrior "called Faithful and True" of 20:11, are variations of ascending terror and power on the one theme.

The opposition of the Jews to Christianity in Asia (reflected also in the Fourth Gospel) is dealt with clearly but not elaborately. St. John speaks of "the slander of those who say they are Jews and are not, but are a synagogue of Satan," in Smyrna (2:9) and in Philadelphia (3:9). This clear-cut antipathy between the "Jews after the flesh" and the new Israel is in contrast to St. Paul's earnest, even pathetic, hope of unity:

As regards the Gospel the Jews are enemies of

God, for your sake; but as regards his election they are beloved for the sake of their forefathers (Rom. 11:28).

St. John's bitter rejection of the Jews as in any way "beloved for the sake of their forefathers" is readily understandable when we reflect that at this very time Josephus was in Rome encouraging Domitian to believe that all his troubles came from the "atheist" Christians.⁷

The last general class of external enemies is the indigenous mystery-cults. These were, in general, the vestigial, debased remains of the full-blooded Greek, Syrian and Egyptian pantheons of earlier centuries. Having been rejected by the philosophers, they were at this time essentially magical and superstitious, offering a crude immorality for the uneducated and frustrated, and a game for the bored intelligentsia, on about the same level as modern astrology. But the power of these cults was insidious, for they had a kind of formal acceptance in many of the common institutions, especially trade unions, clubs, and the myriad societies and associations by which the common life of the first century, like that of the twentieth, was largely taken up. St. Paul had come upon this problem in Corinth (cf. esp. 1 Cor. 8); in Asia it was even more pressing. For example, Pergamum was dedicated, as an official civic activity, to the Temple of Zeus (2:13-16). Superstitious and superficial as much of this dabbling in magic may have been, there lay beneath it a profound unease and despair for life; in effect many of the demonic cults worshipped death. Intense study of the demons, the powers of the Devil, and the chthonic gods had become devil-worship. This depraved tampering with the Evil One informed the "new learning," Gnosticism, which was sweeping over Asia, and into the Christian Church. As Moffatt says,

The idea was, that as the principle of evil would ultimately be redeemed, it might be used meantime for the advantage of the initiated.⁸

One is reminded of the medieval and renaiss-

sance Satanic masses, the recurrent temptation to witchcraft. To all this St. John brings the Gospel message that the demons are bound and Satan himself is ordained to destruction; indeed, insofar as they have any power, it will work to their mutual self-destruction (17:16). Their destruction is already beginning, e.g., by the portent of the third trumpet, the star "Wormwood," the streams and fountains are polluted, for God is destroying the naiads and other lesser deities of the nature cults (8:11). This theme finds a parallel in the ancient legend that at the moment of our Lord's birth a cry was heard on the shores of Arcadia, *Pan Thanatos*, i.e., the god Pan, and thus *all* gods, are destroyed. Finally there are passages where St. John transforms pagan material: the figure of the woman with child threatened by the Dragon in chapter 12 is clearly similar to the myth of Leto and Python (which was well-known in Asia) as well as parallel stories in Egyptian and Babylonian mythology; the recurring phrase *ho on kai ho en kai ho erchomenos* (1:4, 8, 4:8) is an echo of a Dodonan song to Zeus,⁹ also familiar to the Asians. So daring was St. John in his warfare against paganism.

The mention above of Gnostic diabolism brings us to consideration of the internal enemies of the Church, one of the most important and instructive themes of the Apocalypse. St. John does not deal, as does the writer of the Fourth Gospel and 1 John, with the theological deviations of the Gnostics so much as their visible fruits, i.e., immorality and irresponsibility. By teaching that salvation comes from attainment of esoteric knowledge of God, of which Jesus Christ may be a symbol but not the efficacious agent, Gnosticism cut off the Christian basis of moral behavior, which is the response in thanksgiving to God for his mighty sacrifice for us. Hence the effect of the new teaching was antinomian. These forces are described in different ways: as the Nikolaitans, whose works the church at Ephesus hates, "which

I also hate" (2:6; 2:15), a group whose antecedents are obscure. although Irenaeus connects them with the Nikolaus of Acts 6:5; as the Balaamites in Pergamum who trafficked with the pagan immoralities (2:14); as Jezebel and her followers in Thyatira, whose aberrations are predominantly sexual (2:20-23). Here, as elsewhere, St. John used Old Testament references and ideas (e.g., election by grace, the significance of history) as weapons against the Asian Gnostics who, like Marcion, felt that they were superior to the revelations of the Old Covenant.

The positive side of the picture was that many of the churches were courageously resisting the new perversion. To the Ephesians St. John commends their endurance,

... how you cannot bear evil men but have tested those who call themselves apostles but are not, and found them to be false; (2:2)

at Smyrna, "you hold fast my name" (2:13); at Philadelphia, "you have kept my word" (3:8). It is instructive to see that Sardis and Laodicea, the churches least afflicted by outside persecution, are the most bitterly chided for their tolerance of internal weakness.¹⁰

St. John's outspoken denunciations of these parties within the Church are a cry from the heart; he had made the appalling discovery that heresy was flourishing inside the Church, not from subversive elements planted by the state, or from naive converts, but from mature, second or even third generation Christians. Hence there is a direct connection between the parlous condition of the Church and St. John's whole apocalyptic vision of hope in history.

So far we have looked at the specific situation of the Book of Revelation. It remains now to discuss St. John's aim, his symbolic method, and his integration of history, hope, and the Church.

1. *His Purpose*

In the light of the pressures from outside of

and within the Church, the aim of the Apocalypse can be simply stated: in the Church's first great trial as an embodiment of the new gospel of Jesus Christ, St. John wrote to give it a mature and effective philosophy of history, one that is appropriate to the gospel message itself. Taking real human experience seriously, he showed that redemption comes as God's loving gift, from beyond history and therefore as a complete victory over evil in the historical order. It has been said that the Church can be seen to function on three levels: institutionally, ideologically, and existentially. The state was threatening the institution by persecutions; the Gnostics threatened its purity of doctrine; but St. John replies on the most profound level, wherein the physical and intellectual abstractions are caught up into the existential search for wholeness and God's meaningful, living reply. The abstractions of institution and ideology then become real symbols.

We have seen that the Apocalypse was not written to reform the government of the churches, and it was not (as was, e.g., Luke-Acts) propaganda to commend the Church to the Roman government. Indeed, St. John deliberately veils his specific allusions to Rome, presumably in order to protect those who had copies from the charge of possessing subversive literature; that would have been an unnecessary risk. In a sense, however, it was apologetic, inasmuch as St. John adopts terms understandable by Asians, for example, the picture of the Parthian invasion and the myth of the Woman and the Dragon. But so fully does he presuppose knowledge of the Old Testament and Jewish apocalyptic in generally non-Jewish congregations, and of the life, teaching, death and resurrection of Christ, that it is clearly an apologetic to a body of Christians who were forgetting the essentials of the faith, rather than an instruction for pagans or Jews. We may suppose that the existence of the Gospels (especially St. John's) and of St. Paul's letters, in the Asian churches, made instruction as such un-

necessary. The aim of the Apocalypse was to drive home the implications of the faith in the new situation.

One very practical purpose was to encourage Christians to stand fast in the face of persecutions and heresy; a derivative purpose was to commend martyrdom, not of course for its own sake but in order to preserve the faith from compromise and worldliness. Our Lord's word that "he that loseth his life for my sake and the gospel's will save it" (Mk 8:35) had become a literal fact of daily life. This is most explicit in ch. 14:

Here is a call for the endurance of the saints, those who keep the commandments of God and the faith of Jesus. And I heard a voice from heaven saying, "Write this: Blessed are the dead who die in the Lord from henceforth" (14:12-13);

and in ch. 20:

I saw the souls of those who had been beheaded for their testimony to Jesus and for the word of God. . . . They came to life again, and reigned with Christ a thousand years (20:4; cf. also 6:9-11).

It is important to note that the "thousand years" refer especially to the dispensation of the martyrs; the literal millenarianism that has come up within Christianity from time to time is quite a different thing.

2. Symbolism

St. John's technique is based upon the use of mythical and evocative terms, images and symbols of a great variety and complexity. They derive from different sources and pose different problems to the modern reader seeking to respond to them as the author intended. Many of these sources have been touched on: Syrian, Egyptian and Greek mysteries; Roman politics; Jewish apocalyptic, liturgy and prophecy; Christian experience and doctrine; and a class of what have been called "archetypal images," e.g., heaven, the Abyss, the Bride, the Dragon, which recur in almost every cycle of myth and saga known to comparative religion. Understanding the historical situation of the first century Church is exceedingly important, but a feeling for what a symbol is, and of how one operates, may be

of even more value. This understanding is especially critical when we reflect that our own age is having trouble with its symbolism.

It is necessary first to distinguish between symbol and sign, or metaphor. Paul Tillich, who once said, "anyone who says 'only a symbol' does not know what a symbol is," offers a concise distinction and definition:

Every symbol points to something beyond itself; this is its first characteristic. But the second characteristic must be added immediately, namely, that which distinguishes symbol from sign, e.g., a convention like the red traffic light. . . . Although the word, "symbol," does not make this immediately clear, the symbol actually participates in the power of that which it symbolizes. . . . Symbols open up, so to speak, in two directions—in the direction of reality and in the direction of the mind. This is true of all symbols, and this is the reason nobody can invent them. . . . The religious symbol has a special character in that it points to the ultimate level of being, to ultimate reality, to being itself, to meaning itself.¹¹

A further useful distinction is offered by J. V. L. Casserley between myth-symbols (of which the Genesis creation story is the exemplar) and history-symbols (of which the Cross is the exemplar); each has an otherwise unattainable power of meaning and ultimate truth, and both together are necessary complements in our understanding of life.¹²

Let us look at two of the symbols in the Apocalypse in this light. The first is one of the preliminary woes of chapter 8:

The second angel blew his trumpet, and something like a great mountain, burning with fire, was thrown into the sea; and a third of the sea became blood, a third of the living creatures in the sea died, and a third of the ships were destroyed (8:8-9).

This is an historical symbol, inasmuch as volcanoes were in fact quite active in the Aegean region in the First Century, especially the submarine volcano at Thera, next to Patmos.¹³ The volcanoes did discolor the sea, kill many fish, and threaten the safety of shipping. On another level, we recall Hephaestus, the blacksmith god, who in the Greek pantheon was the power of volcanoes; the passage further recalls the plague of blood, Exodus

7:20f., and, even more significantly, Jeremiah's word of God:

Behold, I am against you, O destroying mountain which destroys all the earth;
I will stretch out my hand upon you, and roll you down from the rocks, and make you a burnt mountain (51:25),

whereby we can see St. John's intention to show the power of God over the gods. Finally, this portent is the work of the second angel, that is, it is seen in the context of cumulative plagues (like those of Egypt) by which the world is groaning and travailing towards God's consummation; the fifth and sixth trumpets describe the woes of men "who have not the seal of God" (9:4), the plague of beasts and the Parthian invasion. Thus the symbol of 8:8-9 evokes a complex of meanings, whereby not only is the natural event signified, but this event is shown to participate in the whole movement of God's judgment.

A more comprehensive symbol is that of the priest-king, God himself; the throne is the altar, the court of heaven is the temple. This is the image of chapter 4, and is carried on in 6:9 ("I saw under the altar the souls of those who had been slain for the word of God"), 7:15 ("Therefore are they before the throne of God, and serve him day and night within his temple"), 8:3 ("And another angel came and stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne") and 11:19a ("Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple"). The coincidence of civil and religious rule is the recurring theme, we might even say the universal demand, of man's religious understanding, as shown conclusively by James Frazer's *The Golden Bough*. Here again the symbol judges and condemns all lesser priest-kings and carries the life of Christian worship, the present experience, into the realm of the absolute reality, in terms of a myth-symbol.

Symbols, then, are both descriptions of ex-

perienced realities, and statements of belief about their meaning. They are suggestive, not dogmatic; indeed, they contain within themselves an acknowledgment that they do not presume to make a full description. The writer is free to use material from many different sources, including private imagery which is, as modern poets are rediscovering, effective even where it is bizarre. In the Apocalypse, the result is not chaotic since, although we cannot reconstruct a precise "diagram," the whole effect is controlled by the orthodox Christian faith. In this faith the master-images of Israel (e.g., the spirit of prophesy, holy Zion, the Messiah) and those of Hellenism (the Attis-Adonis-Osiris myth, the Ideas, the Polis) were caught up into a new imagery and their conflicts resolved. This transformation was the work of the Spirit in the primitive Church, articulated by the New Testament writers.

3. Eschatology and History

Eschatological thought had been outside of the main Christian thinking for at least two centuries, until just recently. The reason for this is clear; as E. F. Scott (writing in 1939) points out, it stems from the past trust and present distrust in the idea of progress.¹⁴ Seeing a similar crisis on almost all levels of existence in his own day, St. John had the power to penetrate to the essentials, to offer man's despair to God and to receive it back, blessed, as hope.

To understand his eschatology we must first deal with C. H. Dodd's severe criticism of the Apocalypse.

This "futurist" tendency *vis-à-vis* "realized eschatology" reaches its climax, within the New Testament, in the Revelation of John. . . . If we review the book as a whole, we must judge that this excessive emphasis on the future has the effect of relegating to a secondary place just those elements in the original Gospel which are most distinctive of Christianity—the faith that in the finished work of Christ God has already acted for the salvation of man, and the blessed sense of living in the divine presence here and now. . . . This line of development led into a blind alley. In the second century its stream of thought ran out into the barren sands of

millenarianism, which in the end was disavowed by the Church.¹⁸

The last statement is substantially true (as witness the ridiculous apocalypses collected by Montague James in *The Apocryphal New Testament*), although it ought not also to be inferred that the ages of *The City of God*, *The Divine Comedy* and Joachim of Flores, and *Paradise Lost* (all of which were influenced by the Apocalypse) were "barren sands."

The charge of the previous statements, however, is a grave one. Is the Apocalypse as a whole "futurist" in the sense of ignoring or even denying "the blessed sense of living in the divine presence here and now"? First, it must be said that the book is not millenarian, for the thousand-years' anticipation is mentioned only in the context of the special role of martyrs. This leads us to the second point, about the nature of time. The Fourth Gospel, which is rich in "realized" eschatological images, nevertheless makes significant division again and again between "below" and "above," "on the earth" and "to the Father," and other spatial images. Similarly the Apocalypse uses temporal images to convey spiritual distinctions. The cycles of the seven seals, trumpets and bowls describe the same experiences, in simultaneous rather than progressive pictures: they have happened, they are happening, they will happen, as the Lord was and is and is to come. Finally, the seer's last great vision is that what is to come, has come:

Then I saw (*eidon*) a new heaven and a new earth (21:1).

On the other hand, St. John is careful not to disinherit the future and to disqualify time from among the resources of grace. The danger of emphasis on "the blessed sense of living in the divine presence here and now" is that it will lose sight of the judgment to come; for God's judgment is not a wilful formality imposed on Christian doctrine by forensic literalists, but his very necessary answer to man's need to be taken seriously in all that he does, risking even condemnation rather

than his creator's indifference. That this danger is not new may be inferred from 2 Thessalonians 3:6-13, where those whose confidence lies in the imminence of the return (not unlike the confidence in the immanence of the divine presence) are beguiled into laziness.

St. John, far from being merely "futurist," made an incisive identification of current events with the signs of God's necessary judgment. But he did so without limiting the insights to specific events, that is, he was concrete but not particular. Thus time, whether future or present, does not rule our understanding of Christian eschatology but serves it. As S. B. Frost comments on Dodd's criticism of the Apocalypse:

This is a grave confusion of thought. His act of atonement is indeed *ephapax*, but not that of redemption, which continues in history and comes to its consummation in a day of Judgment and Salvation.¹⁹

In point of fact, Dodd has overstated his own case; the concluding paragraph of the *Apostolic Preaching* shows how well the Apocalypse fits into the New Testament eschatology:

Beyond the proximate effects of his choice the mind of man cannot foresee. He can never forecast the shape of things to come, except in symbolic myth. The true prophet always foreshortens the future, because he, of all men, discerns in history the eternal issues which lie within and yet beyond it. The least inadequate myth of the goal of history is that which moulds itself upon the great divine event of the past, known in its concrete actuality, and depicts its final issue in a form which brings time to an end and places man in eternity—the second coming of the Lord, the last judgment.²⁰

St. John does see "the proximate effects," and his myth of the goal of history is "the least inadequate" in uniting the Christian hope to the Christian experience.

4. *The Christian Hope in the Church*

A man can exist well enough without facing the problem of ultimate reality so long as he avoids two situations: first, a vision of total meaning which (even if it is inadequate in practice) seems to effect a new and excit-

ing mode of living, and second, a catastrophe, singly or in series, which calls into question the vague, quiet presuppositions of his daily life. In fact, no man can avoid the second, for no matter how apparently secure and uneventful his life may be, the problem of his own death is bound to press upon him. Further, to avoid the vision and to ignore the catastrophe is to set false limits on his freedom. In St. John's day the vision of ultimate reality, that is, of salvation, was in the air throughout the Roman world, in the mystery-cults, in Judaism, and in the new attempt to synthesize all life, political, economic and personal, in Caesar-worship. But these had within them the despair of their own inadequacies; Lucian of Samosata a generation later, for instance, pictures the bankruptcy of the mysteries and the subsequent cynicism which was all that many could make out of life. Further, in spite of Pax Romana, all men were uneasy about impending or actual catastrophes, and especially so were the Christians. Life bore hard; it was to be either death or a new, perfect vision of life. Christians had made the exciting discovery that such a vision was forthcoming in their life in Christ.

But much still had to be done to assimilate all that this meant, especially in view of the gradual awareness that the world was not coming to an immediate end. A comprehensive understanding of the Christian hope in terms appropriate to the actual situation was necessary. It was for this need that St. John wrote the Apocalypse.

In this the Church has a subordinate but necessary and surprisingly important role. Since men live in community, their group life must be an adequate context for their experience of salvation. It must be universal, personal, and definite, and especially it must itself be under judgment, both in the sense of being self-critical, and in the larger sense of being taken seriously by God according to the order of creation. Only the Christian church possesses all four distinctive marks.

St. John was able to hold the tension be-

tween an immensely complex apocalyptic myth and the simple, worshipping Christian congregation, without either forsaking the Church or deifying it. The seven churches were, as all the Church in this world is bound to be, both persecuted and divided; he showed that it was precisely by grasping this nettle that the Church was made free to proclaim the message, not merely of a secure institution or even of an orthodox doctrine, but of real life, and that more abundantly, nourished by the hope of God's present ruling and future transformation of all history.

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- ⁷ Ethelbert Stauffer, *Christ and the Caesars*, London 1955; p. 163
- ⁸ James Moffatt, "The Revelation of St. John the Divine," in *The Expositor's Greek Testament*, Grand Rapids n.d.; Vol. V, p. 297
- ⁹ *Zeus en. Zeus estin. Zeus essetai.*—Moffatt, *op. cit.*, p. 337. Similar phrases were also, of course, ascribed to God in contemporary rabbinical literature
- ¹⁰ Pliny must have been referring to defections which took place at this time, in his letter to Trajan (Ep. 10, xcvi): *Christianos fuisse quidem, sed desisse, quidam ante plures annos, non nemo ante viginti quoque* (line 6)
- ¹¹ Art., "Theology and Symbolism," in *Religious Symbolism*, ed., F. E. Johnson, New York and London 1955; pp. 108-9
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Trends in "Life and Teachings of Jesus" Courses

LINDSEY P. PHERIGO*

WE are, I believe, in the early stages of an important transition in our courses on "The Life and Teachings of Jesus." This transition has two distinct aspects, one historical, the other theological. For convenience, I will consider these separately.

I

I will review first the historical aspect of this transition. What is the proper methodology for the historical problem of Jesus? How does one go about reconstructing his life and teachings?

The traditional answer is simple, and still predominant among the laity. According to this, the proper way to construct a life of Jesus is to use all the gospel material, by the simple arithmetical way of adding it all up. Each gospel brought in contributes its additional information. When all four have made their contribution, all the reliable evidence is in, and the picture is as complete as it ever can be.

This solution, however, was doomed by the nature of the gospel material. The Jesus who is simply the sum of the gospels is a strangely complex person, with irrational inconsistencies. If he emerged from the gospels without this complexity, it was because his biographer chose to ignore, rather than to incorporate, these inconsistencies. This ignoring technique, moreover, was quite arbitrary. Since the gospel material not used was ignored, the reason for ignoring it was often hard to fathom, and almost surely sub-

jective. But whether incorporated into a so-called "harmonized" account or silently ignored, the inconsistencies in the gospels themselves undermined this whole approach.

In its place arose the method which seemed, twenty years ago, to be so securely established in our colleges and seminaries. This may be called the "Mark-Q" solution. It had its beginning in the separation of the Synoptic portrait of Jesus from that found in the Fourth Gospel. When the basic inconsistency between these two portraits finally was acknowledged the scholars universally pronounced themselves in favor of the Synoptic as more historically reliable than the Johannean. The Fourth Gospel was excluded, on principle, from the historical discussion, for it was regarded as an early interpretation or a theological expression of the meaning of Jesus. It was not treated as having real value for our knowledge of the historical Jesus; for history, the only reliable sources were the Synoptic Gospels.

This, in turn, stimulated special study of the Synoptic Gospels. The literary problem of the sources was the predominant one at first, and intensive study of this problem eventually identified the two principal sources of the Synoptics as Mark and "Q." Their literary priority gave them a kind of unquestioned historical reliability, with Mark the basic authority for the life of Jesus and "Q" for his teachings. This "Mark-Q" solution to the historical problem has been the standard methodological approach in the colleges and seminaries now for perhaps the past fifty years.

It was not the final solution, however. With the rise of *Formgeschichte* it was severely undermined. We came to a different and bet-

*LINDSEY P. PHERIGO is Clara Perry Professor of Christian Life and Thought at Scarritt College for Christian Workers. This paper was read as part of the NABI program at Union Theological Seminary in New York, December 28-29, 1956.

ter understanding of the nature of the Synoptic Gospels. They were shown to be just as "theological" as the Fourth Gospel. The whole study was fragmented into a particular and individual study of each "pericope," and there seemed no way to put these fragments back together into anything like a unified portrait. Hence the profound skepticism about the possibility of ever knowing anything substantial about Jesus at all, and the rising tendency of the more advanced seminaries to question the validity of "Life and Teachings of Jesus" courses. The material for it, they are saying, does not exist.

Out of all this a new way of getting at the historical problem is emerging. It will probably supersede the "Mark-Q" approach now still dominant. I shall provisionally call it the "Manner-of-Origin" approach, a term suggested to me by Professor Kendrick Grobel.

Instead of dealing with the problem on a literary-source level, or on the level of the form of the material, this newer approach probes behind the earliest accounts, whether oral or written, with the question, How did the early Christian community get the materials which it put into its earliest accounts? Which items in the gospels were derived solely from Old Testament passages? Is the Old Testament a valid source of information about the historical Jesus? Which items in the gospels are expansions of early authentic teachings of Jesus, in his spirit, to meet new situations? Just as the canonical laws of Moses certainly represent an expansion and development of some original nucleus, so the canonical records of the teachings of Jesus can be shown to be the result of a somewhat similar development. Or again, which items in the gospels were derived from spiritual experiences believed to be revelations from the Risen Christ? Are such experiences valid sources of information about the historical Jesus? Or finally, which are memory items, ultimately derived from an eye-witness or an

ear-witness? How reliable are these memory items for history?

With this method, one aspect of the problem is considerably simplified. The Fourth Gospel, long relegated by historians to a theological limbo, is restored to a place of equal consideration alongside the other Gospels. A new picture of Jesus is emerging from this study, and it will displace the "Mark-Q" portrait of the present time.

II

This revolution has also a *theological* aspect. Here the fundamental question is that which asks about the relation between the "Life and Teachings of Jesus" course and the central message of the Christian religion.

Traditionally this relationship is definite and quite limited. The "life" alone is crucial, and the key parts of the life are the birth, the death, and the resurrection. Therefore, the traditional approach has laid a great emphasis on the Virgin Birth, as the historical foundation for the doctrine of the Incarnation, and on the passion story, as the historical foundation for the doctrine of the Atonement. The material between was interesting, but secondary, whether of "life" or "teachings."

Then came the "liberal" revolution of the late nineteenth century, with its reorientation of Christianity about ethical and social ideals. Almost overnight the life and teachings of Jesus came into a new era. Now, perhaps for the first time in history, the historical example and the recorded teachings of Jesus, especially as these are presented in Mark and "Q," were allowed to be central and normative in Christianity. Thus arose the version of Christianity which singled out as the two basic doctrines, not the Incarnation and the Atonement, but the Fatherhood of God and the Brotherhood of Man. This is still much with us in this country, although it has been partially eclipsed in continental Christianity.

This theological revolution along "liberal" lines made the "Life and Teachings of Jesus"

course the basic biblical and theological discipline. "Sermon-on-the-Mount-ism," or what Benjamin Bacon called "the religion of benevolent paternalism," came into being, and its foundation was the "Mark-Q" Jesus of the Synoptic Gospels.

In this period, the teacher had a ready apology for his course. Its importance was self-evident. If the essence of Christianity lies in the example and teachings of Jesus, then no course could be more important.

But now we are going through another important transition. "Benevolent paternalism" is not meeting all the tests. Christianity is more than the exalted ideals of the Sermon on the Mount. This kind of "liberalism" turns out to be too naive, too shallow, and defective alike in its doctrine of man, Christ, and God. Thus arose the now-familiar charge

that "liberalism" has failed. Words like "sin" and "grace," or "justification" and "redemption," are returning from their exile, and with them our cherished course on the life and teachings of Jesus is losing its secure place in the curriculum. From being the most important course in Christian higher education, the trend is toward classifying it simply as an elective. The survey of the whole New Testament, with its many-sided theme of redemption, is rising to a new significance. We are seeing a great new emphasis which does not bode well for the specialized course in the Synoptic Gospels. I might venture to predict that in its place will emerge new courses on Jesus which will use all four Gospels as historical sources, and which will be interesting and important electives, rather than part of a basic core.

An Analytical Approach to the Study of Jesus

RALPH W. ODOM*

IN the wake of the naturalistic world-view emerging from advances in the physical sciences—and popularized by the Deists in the eighteenth century—there developed a new spirit and new methods of inquiry in historical investigation. In time these new approaches were applied to the study of Jesus, and by the mid-nineteenth century scholars generally were regarding the New Testament as a purely human document, literary sources were being rigorously scrutinized, the miracle stories had been thoroughly rationalized or treated as myths, and even the historical existence of Jesus himself had been questioned. In the latter half of the century many “lives” of Jesus appeared in which the scholarly findings were taken into account in one way or another.

Partly as a result of these liberal lives, which seemed to accommodate Jesus to the ideals of the nineteenth century, there next appeared an emphasis of such far-reaching importance that it became the basis of all modern research: the recognition that Jesus and his teachings must be understood in the context of his own day.

Subsequent exploration of the Jewish and Graeco-Roman background, however, has failed to produce a uniform picture. To what degree did Egyptian, Persian, Babylonian, and Hellenistic religious ideas actually influence Judaism, and through it the thinking of Jesus? Was apocalypticism central or peripheral in first century Palestinian Judaism? How much allowance must be made for a unique contribution of Jesus' own? And

finally, how adequately did the early church report the historic Jesus?

In casting about for an answer to the question of the sources of Jesus' ethical and religious teachings—with its wide implications for an accurate appraisal of Jesus' person and sound understanding of his message—it occurred to me that the problem was, if not directly analogous, at least provocatively similar to one I had run across in the field of psychology, and with which the name of William H. Sheldon is mainly associated.

The problem that has engaged Sheldon's mind, and has been the subject of much research and of several books by him, is that of classifying the varieties of human temperament and physique.¹ The existence of several main “types” had long been recognized, and several investigators before Sheldon's time had tried to label them. But, to their embarrassment, they all ran up against the same difficulty—nobody actually fitted any of the types! Yet the types *do* exist! We all know the fat, easy-going fellow who loves to eat, dislikes physical exercise, and especially enjoys being around people. And the heavily-muscled, extraverted Spartan who loves exercise and seems impervious to hardship. And the tall, slender, bespectacled, intellectual type who often prefers to be alone, is finicky about his eating, and is prone to worry. We need only mention such words as “jolly,” “athletic,” or “book worm” instantly to bring to mind these vivid characterizations. But rarely do we see anyone whom we could call “pure” types, and it was Sheldon's insight that each of us finds within himself something of each of them. Is not this comparable to the situation with respect to Jesus and the possible sources of his teaching? He may not be fully identified with the rabbi, the prophet, the apocalypticist, the Messiah of the

*For the past three years RALPH W. ODOM has been College Chaplain and Head of the Department of Philosophy and Religion at Colorado Woman's College in Denver. In September, 1957, he will join the faculty of Florida Southern College in Lakeland, Florida, as Associate Professor of Religion.

early church, the ascetic, the eclectic, nor the completely original innovator. Yet apparently some common element exists between his teaching and each of these.

Sheldon's answer to the older typological theories was to begin with people as they are, first on the physiological, then on the emotional level, and to endeavor to identify the various components which all persons share in one degree or another. Having identified these major components through actual controlled observation, the criteria were established for rating any person with respect to each of the components. Thus the question was re-set from "*Which type?*" to "*How much of each of the major components of human physique and of human temperament?*"

Now the thought occurred to me, as I struggled with the problem of "typing" Jesus—that is, identifying him with the appropriate elements of his heritage, his contemporary life-situation, and his independent genius—that if I could isolate the *components of religion and ethics* shared in one degree or another by each of the religious groupings (i.e., rabbinical, prophetic, apocalyptic, etc.), as Sheldon had isolated the components of physique and temperament, I might be able similarly to improve my question, not only to "How much?" as he did, but also to, "*What specific form or content of each of the major components may be found in Jesus' teachings?*"

The situation is, of course, not a direct parallel, and the analogy ends here, except for the guiding principles (a) that my approach must be in terms of components—constituent parts that make up the whole in which all the individual instances share in one way or another—rather than *types*, (b) that I must report religion descriptively, i.e., as it actually has been and is rather than as I think it ought to be, just as Sheldon started with people as they actually are, and (c) I must let Jesus' teachings classify themselves into the categories into which they naturally fall rather than forcing them into previously chosen categories.

Well, frankly, I was not resourceful enough to find the suitable components of religion, and I floundered around with the problem until I began to see some of the implications of the work of one of my own teachers, Professor William H. Bernhardt's analysis of religion. Dr. Bernhardt has examined a number of widely varying representative instances of acknowledged religious behavior and found in all of them, whether primitive or highly developed, several facets which are described in his own words as follows:

Religion, presumably, is a complex form of individual and group behavior. It consists in three different but closely allied aspects or phases: Function, Reinterpretation, and Techniques. The term function denotes the value or values presumably obtainable through religious behaviors. . . . The second phase is reinterpretation, that aspect of religion which in Christianity is called theology or philosophy of religion.

The third phase of religious behavior consists in techniques . . . [which] may be defined as *overt activities or motor responses*.²

Following the lines of this analysis, we are suggesting that every form of religious behavior enjoined by a teacher of religion involves, either explicitly or by implication, a good to be had, an interpretation of reality in which the attainment of the good is presumed to be a possibility, and some suggestion as to what one must do in order to realize the potential good, i.e., *function, reinterpretation, and techniques*.

The analysis has myriad exciting implications and elaborations which Dr. Bernhardt develops, demonstrating the manner in which religion has helped people "to make positive use of situations which appeared, at first, to be essentially disruptive and destructive."³ Unfortunately there is not space to go more fully into these extensions of his analysis, but an illustration from our contemporary life may be helpful before we show how the analysis would be applied to the sources of the teachings of Jesus.

One function of religion among nearly all cultures and peoples has been that of helping

them to gain victory in battle. The blessing of Yahweh was invoked by ancient Hebrews, and today we pray, if not for the victory of our troops, at least for the well-being of our sons. Let us analyze the simple bit of advice a minister might have given a distraught mother whose son was fighting in Korea: "You can no longer protect him in person as when he was a child, but you can pray for him and trust in God." The mother would find, were she to apply the analysis we have suggested, that in this instance the *function* of religion for her would be the protection and well-being of her son. Her *reinterpretation* of the seemingly disinterested or even hostile world would be that there is within it a divine being who cares and is able to protect her son from harm in battle, and will do so partly as a result of her importunity. And her *techniques* for realizing the function would be the religious behavior we call praying, coupled perhaps with more regular church-going and higher contributions to her church, getting others to pray for her son, pledging to deity renewed service if her son be spared, etc. The main outlines, then, are clear: every injunction we normally designate as religious or ethical may be similarly analyzed concerning its function, reinterpretation of reality, and techniques.

We come now to the application of this analysis to the study of Jesus and the sources of his teachings. Was his message a jumbled mixture of his prophetic predecessors and his rabbinic and apocalyptic contemporaries? Did he adopt one of these emphases to the repudiation of the others? To what extent did the early church accurately understand and report him? Did he utilize his background with care and intention and perhaps even contribute something fresh and creative to it?

Dr. Bernhardt's analysis of religion enables us to identify and compare the teachings of Jesus and of his predecessors and contemporaries in each of several aspects or "components," and to inquire precisely how and to

what extent he agreed or differed from them on each of these levels. The approach I am proposing, then, includes the following:

1. An analysis into function, reinterpretation, and techniques of the religious and ethical teachings of (a) Pharisaic Judaism, (b) Old Testament and particularly prophetic Judaism, (c) Apocalyptic Judaism, (d) the Essene type of sectarian Judaism, (e) the earliest church, and (f) the Hellenism which had been making its influence felt in Palestine for more than three centuries, as all of these expressed themselves in the time of Jesus, or, in the case of the early church, shortly after his death.

2. A similar analysis into function, reinterpretation, and techniques of each religious and ethical saying attributed to Jesus.

3. A rigorous application of modern critical methodology to the teachings attributed to Jesus in order to determine in so far as possible the most probably authentic. We recognize, of course, the nature of the synoptic gospels, our principal sources for the teaching of Jesus, and the fact that they reflect the many divergent views of his interpreters as well as his own thought. And it is here that our analysis becomes a vitally important methodological tool, for it enables us to spot at a glance those aspects of the reputed teachings of Jesus which seem to reflect such things as a particular gospel writer's bias in favor of Rabbinical Judaism, let us say, or the attitude the early church shared with the Jewish apocalyptists, and to ask whether they represent the mind of the historic Jesus.

4. The final step is a comparison of the components of the most probably genuine sayings of Jesus with the equivalent components of the several groups previously analyzed. If Jesus thought deeply about the ends or purposes of religion, about the nature of man and his world, and about how the highest values might be realized—i.e., about function, reinterpretation, and techniques—and we have abundant reason to suppose that he did although the particular system of analysis is

not his, we are now enabled to do much more than conclude that he was "somewhat" like each of these groups with which he has been identified but nevertheless "somehow" differentiated from them. Montefiore recognizes this need, although he is unable to go beyond it, when he says:

There is a certain spirit and glow about the teaching of Jesus. . . . You cannot recognize or do justice to it by saying, "The teaching of Jesus comprises the following maxims and injunctions. Of these some are borrowed from the Old Testament, some are paralleled by the Talmud, and a few are impracticable." The teaching of Jesus, which has had such gigantic effects upon the world, is more and other than a dissected list of injunctions.¹

Precisely how Jesus' teachings are "more and other," in exactly what respects they are alike and different from his heritage and his contemporaries, is what we are able more fully to probe by our proposed approach which takes us beyond the conclusion that there is just a nebulous "spirit and glow" about them which makes them different.

Our interest here is only to present an approach to the teachings of Jesus. But, naturally, as one has himself undertaken to utilize the approach, certain directions and tentative conclusions have begun to emerge. The first of these is a new clarity with which one begins to see (a) what Jesus regarded as the purpose of religion: the good to be had, the goal to be achieved, the motivation on behalf of which one would undertake to live according to the religious and ethical injunctions proposed by him, what we have here called *function*; (b) how Jesus interpreted or understood man's nature, the kind of world he lived in, and the principles operating within it, what we have called *reinterpretation*; and (c) the method or process by which man might hope to realize the presumed good ends of religion and ethics, what we have called *techniques*.

Then second, in addition to throwing the teachings of Jesus themselves into sharper focus, we are able to compare not just his teachings at random or by subject with, let us

say, the teaching of the rabbis, but rather we are able to ask more specifically, as an example, how the *function* of religion for Jesus compares with theirs. To what extent did he accept, for example, rabbinic ideas concerning the goal of the religious life? How did he modify them? To what extent did he repudiate them and substitute something else for them? Did he propose any new function of religion not found in their teaching? And one asks similarly with respect to the Old Testament prophetic views, the apocalyptists, the early church, and Hellenistic thought. Then with the reinterpreted and techniques phases of religion one carries out the same procedure.

And third, what finally begins to emerge is a complete reassessment of our former evaluations of Jesus. *We no longer label him or place him so hastily in this or that nearly prepared category. We are no longer so dependent on the supposed authorities, but are more confident of our own ability, with this new analytical tool, satisfactorily to interpret Jesus for ourselves. We are no longer so certain the eschatologists are right in their logic that Jesus must have been an apocalyptist because the early church so understood him and this view was widely current in his day.*

Finally, in seeing Jesus more vividly in contrast to his heritage, his contemporaries, and his interpreters, we glimpse more fully his stature and his genius, we see with greater clarity his own evaluation and treatment of the various elements of his background, and we discern more adequately the abiding content of his teaching and the degree to which it may still have relevance for our day.

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Nebuchadnezzar and Jerusalem

JACK FINEGAN*

A CUNEIFORM text in the British Museum (B.M. 21901), published in 1923 by C. J. Gadd and commonly known as the Babylonian Chronicle, records events in years ten to seventeen of the reign of Nabopolassar, king of Babylon. The information it gives includes the date of the fall of Nineveh in the fourteenth year of Nabopolassar, 612 B.C. In 1956 D. J. Wiseman published several more tablets of the same type.¹ One of these (B.M. 21946) covers events from the twenty-first year of Nabopolassar to the eleventh year of Nebuchadnezzar, his successor. These years are equivalent to 605 to 594 B.C., and the record includes the battle of Carchemish and the first capture of Jerusalem by Nebuchadnezzar.

The new material is obviously important in relation to biblical records of the same events and, in addition to the publication by Wiseman, several discussions have already appeared. A great deal has been clarified, but a completely consistent reconstruction of the history in terms of its biblical-Babylonian synchronisms does not appear to have been achieved yet. Edwin R. Thiele² applies both Tishri-to-Tishri and Nisan-to-Nisan year reckonings, alters some assumptions in his well-known book,³ but reaches inconclusive results. Hayim Tadmor⁴ modifies Thiele's scheme in a new tabulation of great value, but finds Jeremiah 52:28-29 still enigmatic. A. Malamat⁵ finds it impossible to incorporate in his reconstruction the synchronism in Jeremiah 46:2. J. Philip Hyatt⁶ judges it necessary to employ both nonaccession-year and accession-year systems of calculation in order to reconcile the apparently disparate evidence. The present article will be a further attempt

to understand the synchronisms and establish a consistent reconstruction of the history.

The Babylonian system of dating in use at the time with which we are concerned is now well known. The year began in the spring and had twelve months. The order of these months and their names in both Babylonian and Hebrew are shown in the following table:

Number	Babylonian Name	Hebrew Name
1	Nisanu	Nisan
2	Aiaru	Iyyar
3	Simanu	Sivan
4	Duzu	Tammuz
5	Abu	Ab
6	Ululu	Elul
7	Tashritu	Tishri
8	Arahsamnu	Marheshvan or Heshvan
9	Kislimu	Kislev
10	Tebetu	Tebeth
11	Shabatu	Shebat
12	Addaru	Adar

In order to keep this year in line with the astronomical year, at stated intervals an additional month Ululu or Addaru was intercalated. In referring to the reigns of kings, the year in which a ruler came to the throne was considered as his accession year, the first full year after that was his first official regnal year. The tables of Parker and Dubberstein⁷ show with an amazing degree of probable accuracy the equivalents in the Julian calendar of the years, months, and days of the reigns of Nabopolassar, Nebuchadnezzar, and their successors.

The question in synchronizing biblical dates with Babylonian is whether the biblical writers also used the system of reckoning which has just been described or a different one. Alternative possibilities include the beginning of the year with the month Tishri in the fall, and the counting of the year in which a king began to reign as his first year, that is

*JACK FINEGAN is Professor of New Testament in the Pacific School of Religion and Archaeological Editor of this Journal.

the use of a nonaccession-year system. The present article will suppose that the biblical texts to be compared with the new Babylonian records use consistently for both Babylonian and Jewish dates the same standard system of the Nisan-to-Nisan year and the accession year.

The newly published Babylonian text, B.M. 21946, begins with the twenty-first and last year of Nabopolassar, known to be 605/604 B.C. In this year (lines 1-11 on the obverse side of the tablet) the king of Akkad, as the Babylonian ruler is regularly called in these texts, stayed at home and his oldest son, Nebuchadnezzar,⁸ marched to Carchemish and defeated the Egyptians. On Abu 8 (August 15, 605 B.C.) Nabopolassar died, and Nebuchadnezzar returned to Babylon where he ascended the throne on Ululu 1 (September 7, 605). The battle of Carchemish was accordingly between Nisanu 1 and Abu 8, a reasonable guess would be in Simanu (May/June), 605 B.C.

Jeremiah 46:2 equates the date of the battle of Carchemish with the fourth year of King Jehoiakim of Judah. Jehoiakim reigned eleven years (II Kings 23:36; II Chronicles 36:5). If his fourth year was 605/604 his eleventh year was 598/597. In that year he was succeeded by Jehoiachin who reigned three months in Jerusalem (II Kings 24:8; II Chronicles 36:9—three months and ten days). At that time Nebuchadnezzar besieged Jerusalem, took Jehoiachin prisoner, and carried him, many of the people and much of the booty of Jerusalem off to Babylon. This was in the eighth year of the reign of the king of Babylon (II Kings 24:12).

This must be the same event which is recorded and exactly dated on the Babylonian tablet. In the seventh year, it is stated (lines 11-13 on the reverse side), Nebuchadnezzar marched to the Hatti-land, meaning Syria-Palestine, besieged the city of Judah, and on Addaru 2 seized the city and captured its king. He then appointed there a king of his own choice, took heavy tribute, and sent them

to Babylon. Having acceded to the throne in 605/604, Nebuchadnezzar's first regnal year was 604/603 and his seventh year 598/597. Addaru 2 was March 16, 597 B.C.

The prisoners included not only Jehoiachin and his household and officials, but also seven thousand soldiers and one thousand craftsmen and smiths (II Kings 24:16), making all together what II Kings 24:14 states in a round number as ten thousand captives. In addition abundant treasures were taken from the temple, including Solomon's gold vessels which were cut in pieces presumably for easier transport. The identifying and assembling of all these persons and the packing of all the booty must have taken no little time, and it may readily be supposed that the final great caravan did not depart from Jerusalem until in the next month, Nisan. This is made extremely probable by two other biblical references. II Chronicles 36:10 states that Nebuchadnezzar brought Jehoiachin to Babylon "at the turn of the year," doubtless meaning the beginning of the new year and the month Nisan. Ezekiel 40:1 speaks of what seems to be an exact anniversary ("that very day") of the inauguration of the exile and dates it "at the beginning of the year, on the tenth day of the month." The exact date of the deportation was therefore probably Nisan 10, April 22, 597 B.C.

This date was of course now in the first month of the eighth year of Nebuchadnezzar. When II Kings 24:12-16 tells how Jehoiachin was taken prisoner and carried away with his people to Babylon, it may well be presumed that it was this particular date which was in view. If this is the case then the date is stated correctly in II Kings 24:12 as in the eighth year of the king of Babylon.

Jeremiah 52:28 states that Nebuchadnezzar carried away captive in the seventh year 3,023 persons. Since these are called "Jews," rather than designated as "from Jerusalem" as are the persons mentioned in the following verse, and since the number is improbably small to represent the capture of a major city like

Jerusalem, it seems likely that this item covers persons who were captured in other towns of Judea and no doubt deported immediately while the siege of Jerusalem was still in progress. In this case this did take place in the seventh year of Nebuchadnezzar. The fact that Josephus⁹ says that Nebuchadnezzar carried three thousand captives to Babylon is probably due to his having taken Jeremiah 52:28 to refer to the capture of Jerusalem.

In the place of Jehoiachin, Nebuchadnezzar made Zedekiah king (II Kings 24:17; II Chronicles 36:10). Although the name is not given in the Babylonian text, the "king of his own choice" whom Nebuchadnezzar is there stated to have appointed at Jerusalem must have been Zedekiah. The deportation of Jehoiachin and the installation of Zedekiah presumably took place at the same time, Nisan 10, 597 B.C., as established above. The year 597/596 was accordingly the accession year of Zedekiah.

Although the presently available Babylonian texts do not extend to the time of the final fall of Jerusalem, the date of that event may be calculated with much probability by the extension to the further biblical data of the methods already used. According to II Kings 25:2 and Jeremiah 52:5, the final destruction of the city was in the eleventh year of Zedekiah, the fifth month, the seventh (II Kings 25:8) or tenth (Jeremiah 52:12) day. Since the accession year of Zedekiah was 597/596, his first year was 596/595 and his eleventh year was 586/585. As is correctly stated in II Kings 25:8 and Jeremiah 52:12, this was also the nineteenth year of Nebuchadnezzar.¹⁰

In that year the seventh-tenth days of the fifth month were August 15-18, 586 B.C.¹¹

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- ⁷ Richard A. Parker and Waldo H. Dubberstein, *Babylonian Chronology 626 B.C.-A.D. 45* (Chicago: The University of Chicago Press, 2d ed. 1946)
- ⁸ This spelling of the name, found in Jeremiah and Ezekiel, is closer to the Babylonian Nabukudurri-usur than the more familiar Nebuchadnezzar.
- ⁹ *Antiquities* X, 98
- ¹⁰ The 832 persons carried away from Jerusalem by Nebuchadnezzar in the eighteenth year, according to Jeremiah 52:29, were far too few to represent the total number of captives at the final fall of the city, must therefore be a preliminary group of prisoners taken during the course of the siege, perhaps persons who tried to escape from the city or were apprehended in the surrounding countryside.
- ¹¹ This article was concluded on February 20, 1957.

Religion in Philosophy Textbooks

BERT C. WILLIAMS*

NINE years ago the Hazen Foundation and the Committee on Religion and Higher Education of the American Council of Education sponsored a volume, *College Reading and Religion*,¹ composed of thirteen chapters each dealing with a major college discipline and written by a specialist within the field. The whole was an attempt to evaluate the treatment of religion in college texts.

The chapter on "Problems of Philosophy" was written by Peter A. Bertocci of Boston University and included a series of criteria by which introductory texts in philosophy should be judged. They must "explain the essential scope and meaning of the Hebrew-Christian standpoint, without disregarding other influential religious world views."² Specifically this means "the belief in a Being, independent of man, who is the ultimate Source and Conservator of existence and values . . . a person."³ The nature and attributes of this God, arguments for and against God, the case for human freedom, the case for personal immortality, the philosophical conclusions and ethical attitudes to which religious belief leads must be expounded.

This paper attempts to continue the earlier study by examining in the light of its criteria six texts which have appeared within the present decade. Their treatment of religion will be briefly summarized, their adequacy judged, and certain conclusions noted.

Louis O. Kattsoff in *Elements of Philosophy*⁴ attempts to meet the need for "a general, philosophic introduction to the meanings of ideas and . . . the methods of critically analyzing and evaluating them."⁵ This analytic approach is well illustrated in a chapter devoted to "The Religious Problem" which

revolves about answers to six questions. 1. What is meant by "religion"? "A religion expresses a set of behavior patterns and beliefs as to the highest and best values; it concerns itself with enumerating and explaining them and not with justifying them, except in a secondary sense."⁶ 2. What is meant by the word "God"? Some characteristic adjectives used to modify the word "God" are noted, and it is pointed out that these terms applied univocally to God are difficult to accept, e.g., the notion of God as "father" or "creator." Additional problems include the reconciliation of an unchanging God and the act of creation, the reconciliation of an all-good and all-powerful God with the problem of evil, the affirmation of the existence of a God whose nature is beyond human knowledge. 3. What is meant by "God exists"? This means that "God is real," that "there is a being God, having certain properties."⁷ 4. What is the evidence for the existence of God? The ontological, psychological, cosmological, teleological, moral, and probability arguments are stated, but none of these is said to be logically valid since they all make dubious assumptions. 5. What are some of the solutions to the problems in philosophy of religion? Ayer's positivism, Dewey's naturalism, Brightman's empiricism, and Hocking's idealism are all briefly described. To his last question, 6. How do we know facts about God? Kattsoff gives no specific answer but points out that here we return to the basic problem of all philosophy, "How should one conceive reality?"

Archie J. Bahm's *Philosophy, An Introduction*⁸ devotes a chapter to philosophy of religion which is defined as the "scientific study of religion" the general problem of which is "to discover the nature of religion" and investigate its "various characteristics

* BERT C. WILLIAMS is Professor of Philosophy in Chapman College, Orange, California.

and problems."⁹ The discussion is organized about answers to a series of questions. Belief in God is not essential to religion since the essence of religion is the feeling of oneself as an intrinsic part of a larger whole or the awareness of duty to oneself as involving a duty to some higher intrinsic value in which he actually partakes. As to the truth of religion Bahm holds that "all objects, including religious objects, have both realistic and subjectivistic aspects, such that the existence and nature of God cannot be either wholly explained or wholly denied either on realistic or subjectivistic bases alone."¹⁰ The origin of religion is best accounted for by seeing it "as involving an interaction between the inner and outer that requires constant mutual readjustment between them."¹¹ Worship as "an appreciative attitude toward, or an actual enjoyment of values"¹² and ritual as some form of means are both essential to religion. Salvation as "the saving or conserving of what is good"¹³ is analyzed into three aspects—creation and recreation, preservation, and consummation—which have received varying historical emphases. Religious values are higher in that they are "those constituting one's own higher self"¹⁴ yet they must be inclusive of the lower. Religious growth and creedal adaptability are stressed, and the student warned against contempt for former values or for those persons still at home in lower stages. Religious and scientific knowledge are seen as compatible and our cultural schizophrenia lamented. The chapter concludes with a brief treatment of the God-idea as it has appeared in the Western tradition and gives a résumé of twelve arguments for God.

Hunter Mead's *Types and Problems of Philosophy—An Introduction*¹⁵ is organized about the "most basic and most inclusive"¹⁶ world views, idealism and naturalism. The fundamental issue between them is "Is the world-order at heart a *mechanical* order or a *moral* order? Is the universe similar to a vast mechanism, mindless, purposeless and conse-

quently non-moral? Or is it a moral structure, operating in terms of intelligent purpose, and in the direction of realizing values and ideals?"¹⁷ Against the background of this philosophical dichotomy the chief philosophical problems are discussed.

God and immortality are dealt with in two concluding chapters. Is God transcendent or immanent? If the scientific mind believes in God at all it will regard him as identical with nature. Is God finite or infinite? An infinite God confronts us with the frying-pan of evil, attempted escape from which may land us in the fire of pantheism. A finite God is realistic in its view of evil and melioristic relative to the future and man's efforts as a co-worker with God. Both theism and deism are presented as answers to the problem of God's personality. The traditional arguments for God are critically evaluated with the moral argument most highly regarded both in the light of science and personal experience. God as an intellectual concept has little relation to direct experience, God as an emotional experience cannot be handled by language, but this "must not lead us to conclude the unreality of the experience."¹⁸

A moral world-order makes immortality logical and necessary, an indifferent universe makes the belief illogical and unnecessary. The attack on idealism's belief in immortality for being reactionary, otherworldly, and disparaging social amelioration goes unanswered, but the attack on naturalism's denial for its materialism, sensuality, and philosophy of pleasure is answered decisively. "What we can believe about God and immortality appears to be determined by what we can believe about the nature of the world in general. . . . In the last analysis we believe what we can . . . each mind will have its own particular possibilities of belief."¹⁹

Philip Wheelwright's treatment of religion in *The Way of Philosophy*²⁰ revolves about the grounds for religious belief and disbelief. The anthropological objection to religious belief is attacked on anthropological grounds

for overemphasizing the factor of magic in what to the participants may have been sacramental and on logical grounds for committing the genetic fallacy. The psychological objection which sees God as the projection of man's subjectivity is answered by James's emphasis upon the organic foundation of all of our states of mind. James's own theory of the subconscious as "the actual area of contact between the individual self and a higher transcendental power"²¹ suggests a different religious role from that assigned it by Freud and Jung. In his arguments for God's existence Wheelwright states the classical arguments and exposes their weaknesses and reformulates each to bring out its "inherent (though partial, not coercive) validity."²² Thus a reformulated cosmological argument suggests "a creative power not less but greater than minds as we know them;"²³ a reformulated teleological argument suggests either "a purposeful but limited God" or "God as the ultimate goodness which all things emulate, although with different degrees of adequacy according to their various natures";²⁴ Hastings Rashdall's reformulation of the moral argument is seen as having "far greater validity;"²⁵ the reformulated ontological argument sees all of our ideas as pointing beyond themselves, thus "the idea which is greater and more pervasive than all other ideas, giving greater life and richer significance to all the rest"²⁶ may well bear the mark of reality.

Robert F. Davidson in *Philosophies Men Live By*²⁷ has sought to "relate the study of philosophy to the life and problems of the student, especially to his moral and religious problems."²⁸ His text is organized about the lives and thought of some fifteen philosophers who are arranged topically rather than chronologically. Thus there are four general traditions: "The Pursuit of Pleasure," beginning with popular hedonism, passing through altruistic hedonism, and concluding with the pessimism of Schopenhauer; "The Life of Reason" as portrayed by the Stoics, Spinoza,

and Walter Lippmann; "The Urge of Progress," as found in the naturalism of Nietzsche, the pragmatism of James, and the naturalistic humanism of Dewey; "The Compulsion of the Ideal," as seen by Plato, Aristotle, Kant, and Niebuhr. There is a sympathetic appreciation of all points of view as containing ingredients of value. The author's own point of view is Christian idealism and it is in terms of this that all other philosophies are evaluated. Though Reinhold Niebuhr is chosen as the exponent of Christian idealism, as one who "combines in unusual fashion an appreciation of the enduring truth of the Christian faith with the recognition that to be vital and meaningful religion must deal honestly and courageously with the disturbing social problems of the world around us,"²⁹ he is also criticized from the viewpoints of conservatism and liberalism. Davidson concludes that in our search for "a philosophy that will give to human life direction, purpose, and dignity" that "no philosophy that fails to meet the deeper needs of the human spirit—those that are moral and spiritual as well as rational—will satisfy us permanently."³⁰

Harold H. Titus's *Living Issues in Philosophy*³¹ gives prominent place to religious interests. Thus in cosmology "if God is interpreted as the creative agency, the creative synthesis, or the élan of life that makes toward wholeness and personality, the view that God created the world is generally accepted."³² Or "mind and life have developed in a world process which has always contained life and mind in some form."³³ In anthropology "the Christian emphasis upon man as a creature whose life has meaning in a meaningful universe, upon the worth and dignity of each person, and upon love and social-mindedness in human relations is sound and is very much needed in our society today."³⁴ In metaphysics "there exists in the universe a power greater than man that makes for truth, beauty, goodness, and the development of persons" from which viewpoint "the moral and religious aspirations of the race, the

Christian outlook upon life and the world, and the quest for companionship and for God are fundamentally valid."³⁵ A similar spiritual orientation is found on other problems.

Two chapters are devoted specifically to religion. Religion had its origin in man's quest for the completion and fulfilment of life as he becomes aware of a more ideal world in which life finds meaning and significance. It is "life of a particular quality . . . the reaction of a man's whole being to his object of highest loyalty."³⁶ The Christian convictions that the world is meaningful, that God is personal, that man is of great worth, and that in Jesus we have an expression of the creative good will at the heart of the universe that is needed for personal and social reconstruction are commended to the student. The prevalence of evil and the unscientific nature of religious belief are rejected as conclusive objections to faith in God. God is held to be immanent, lawful and orderly, intelligent and purposeful, good and beneficent. This belief is substantiated by a series of arguments, traditional and modern. The belief in God makes a difference by meeting our needs for intellectual satisfaction, emotional enthusiasm, personal stabilization, and personal and social norms of living.

On the basis of the data of this paper one may question Theodore Greene's view that "many philosophers . . . are convinced that all religious beliefs lack objective validity and that it is therefore one of the major tasks of philosophy to unmask religious pretension, discredit faith in any kind of a Deity, and develop a purely secular philosophy in which religion, at least in any of its traditional forms, has no place."³⁷ The philosophers examined are by and large "liberal" in that they do not reflect the absolutism and dogmatism of much rationalism, physical empiricism, anti-religious humanism, and anti-metaphysical logic and semantics. They have fulfilled their philosophic responsibility in seriously considering religion. They have indicated constantly the relevance of philosophy to life

and have sought to help students come to a personal and practical life and world view. If religion be thought of broadly as "man's attempt to relate himself to reality through comprehension and response"³⁸ then philosophy has moved closer to religion.

In terms of Bertocci's specific criteria these texts fall short by largely disregarding both the religions and philosophies of the Orient. Though most approach religion in terms of our Western tradition there is a hesitancy to designate it specifically as Hebrew-Christian and considerable failure to give the student an historical acquaintance with the dominant religious belief of the West, "a Being, independent of man, who is the ultimate Source and Conserver of existence and values . . . a person."³⁹ The God-idea is dealt with generally without serious consideration of any specific historical revelation. The arguments for God are largely those of tradition with little effort to indicate any modern reformulations that they may have undergone.

Immortality is inadequately handled in that it is ignored by three authors, briefly treated by two, and given an at all satisfactory account by only one. Freedom is dealt with adequately only by three of the writers. Their conclusion is a compromise position between the extremes of complete determinism and indeterminism.

All the texts deal with the problem of cosmic mechanism and teleology and the question of cosmic support for values. Solutions of the metaphysical problem vary from an implied naturalism, through a presentation of divergent points of view without making a decision, to the view that "the 'arrival of life,' human purposes, and the quest for values all appear to indicate the need for a teleological rather than non-teleological interpretation of nature."⁴⁰

One misses in some of these books a sufficient concern with the philosophical implications and ethical attitudes to which religion may lead. Most of them treat religion on a

theoretical and abstract level. One wonders whether religion is viable or whether it makes any difference in personal and social life.

A few general remarks in conclusion. 1. Students certainly need more insight into religion than that which is given in the average introductory course in philosophy to have any claim to a liberal education in this area. 2. There is need for very close relations between the religion and philosophy departments to effectively realize their ideal relation of complementation. 3. There is a real need for philosophy majors and prospective philosophy teachers to have done some graduate work in religion so that they may know how the other half lives. 4. Conversely, the recommendation of the American Association of Theological Schools of philosophy as a possible and desirable field of undergraduate concentration is a wise one with which pre-seminarians should be acquainted. 5. Both religion and philosophy departments could deepen insights and appreciations of their own Western traditions and escape from their Occidental provincialisms by including courses opening up the world of Oriental philosophies and religions. 6. Ideal first-year textbooks do not exist in either the fields of philosophy or religion. There is a need—especially in our church-related colleges and seminaries—to explore curriculum procedures for studying conjointly these great areas of concern.

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The "Statement on Pre-Theological Studies"

J. ALLEN EASLEY*

AS a college teacher of religion takes up the "Statement on Pre-Theological Studies" issued by the American Association of Theological Schools,¹ he finds himself responding approvingly at many points. He approves heartily of the assumption that theological education should rest upon college training; that the college trained man should be able to write and speak English clearly and correctly; that he should be able to think clearly and to read at least one foreign language; that he should have a reasonable understanding of the world of men and ideas, of nature and human affairs, and that he should have a sense of achievement through mastery. The college teacher further agrees that the fields of study listed in the second division of the Statement are important for pre-theological students, and that emphasis should be placed on a liberal arts program that is broad and comprehensive.

And yet the college teacher may be troubled at certain apparent assumptions, omissions, and emphases which he finds in the Statement.

In the first place, the Statement seems to take an inadequate view of religion as a study for pre-seminary students. Philosophy, logic, science, literature, and history are recognized as useful in cultivating a student's ability to think, but religion is not mentioned in this connection; as though it could not be recommended as a stimulus to thought. English literature, philosophy, and psychology are suggested as disciplines by which a student may become acquainted with men and ideas, but religion is not mentioned; as though Jeremiah and Paul, Augustine and Luther, and

the ideas they promulgated were of little importance. History and the social sciences are recommended as contributing to a knowledge of human affairs, but religion is not mentioned; as though human affairs were not wrapped up with religion. English, philosophy, and history are regarded as the most desirable areas of concentration, but again religion is conspicuously omitted.

The Statement makes a selection of subjects for pre-seminary study which embraces thirty single semester courses, three-fourths of one's college work. Of these courses, it is suggested that three, one-tenth, be taken in religion. This is an advance of one course over the earlier Statement by the A.A.T.S. But it seems quite meager for a student for whom religion is so dominant an interest that he has chosen it as his life work and for one who some day must assume leadership in this field.

It is the judgment of the writer of this paper that the study of the Bible and religion, when undertaken according to the best academic standards, can hold its own with other disciplines in contributing to the student's ability to think, to understand the world of men and ideas and of human affairs, and in constituting a worthy area of academic concentration. If these are the real objectives of a college program, then religion should have been included along with the other disciplines mentioned.

In the second place, the Statement seems to the writer to imply an inadequate view of college education as a whole. It presents what might be called a market basket view. The student is like a shopper collecting an assortment of miscellaneous courses from the college offerings. It recognizes the possibility of a field of concentration, but it does not seem important; only it should not be religion.

*J. ALLEN EASLEY has been Professor of Religion in Wake Forest College since 1938. He is currently serving a second term as Associate-in-Council of NABI.

His shopping list is provided by the Statement in part, but will be readily supplemented by seminary advisers. These seem quite willing to replace any college advisers that a student might have, for the Statement invites the pre-seminary student to seek the advice of "the seminary of his choice." There seems to be little recognition of a student's need for a highly integrated educational experience in which life may be looked at steadily and looked at whole, in which the meaning and purpose of education may be seen. The Harvard report on General Education stresses the fact that the search for unity is one of the most urgent tasks of education.²

A self-respecting liberal arts college will hardly be content to look upon itself as a pre-professional school serving up a hodgepodge of courses to meet the demands of professional schools. It will have some ideas of its own about what constitutes an educated man or woman. Colleges have been striving desperately to fashion an educational program that has not only a wide outreach, but a meaningful center.

Nothing could offer a better integrating center for a student than religion. It has intimate ties with philosophy, ethics, history, and literature, with sociology, psychology, and art. Religion should appeal to many of the strongest students as a worthy field of concentration. No discipline in the college curriculum can surpass it as a natural center of educational interest, though teachers of religion have not made this fact sufficiently clear to the general student.

But what of a pre-seminary student's "majoring" in religion? A major in religion need not be narrowly projected. It may readily flow over into other related fields. The inner core may be adjustable to individual or group needs. There are in many of our colleges a number of students who are already carrying responsibilities in church leadership and who need all the help they can get. For them a major in religion, which seems definitely indicated, may contain a higher con-

centration of strictly religion courses than for others without such responsibilities.

Even though such a major is not insisted on for the typical pre-seminary student, a minor or its equivalent seems to be definitely in order. The writer may be permitted to say that last year his colleagues on the general faculty of Wake Forest College after an extensive study of curriculum problems adopted unanimously a policy of advising all pre-seminary students, whatever their field of concentration, to take at least eighteen hours of religion. A college course can afford a broad base of liberal arts training and at the same time include much more religion than the three semesters suggested in the Statement. It seems that it need not be a case of "either or," but of "both and."

The following seems to the writer to be an entirely feasible program of study for a pre-seminary student. Let us begin by noting such basic course work as might be required in a liberal arts college for all undergraduate degrees. This would include on an average twelve semester hours in English, fifteen in a foreign language, six in history, eight in natural science, three in mathematics, two in physical education, six in Bible, three in philosophy, and three in sociology. This gives a total of fifty-eight hours; the last twelve mentioned might well be counted toward a major in religion and related fields. To these twelve hours might be added for the field of concentration the following thirty-three: Bible, six additional hours; Philosophy of Religion, three hours; History of Religion, three hours; Christian Ethics, six hours; Christian Thought, six hours; Christian History, six hours; Psychology of Religion, three hours. To these two groups of courses there might be added fifteen hours in fields closely related to religion: philosophy, six hours; psychology, three hours; and speech, six hours. There would be left, out of a total of 124 hours, eighteen which might be distributed profitably among the following subjects:

English literature, history, art, economics, government.

Such a program as this seems to have definite advantages for the student, for the seminary, and for the college.

First of all for the student: the vast majority of pre-seminary students come to college with their minds made up concerning their chosen profession. They are full of an enthusiasm that needs to be deepened, strengthened, and channeled. This, of course, should come about through a rich cultivation of personal religion in worship, fellowship, and conference, as well as in study. But if the student is shunted off into philosophy, psychology, English literature, history, or sociology as a major field of study, he may well lose interest in his chosen vocation. Many a fine prospect for the ministry has been lost by this path.

Furthermore, the line of study suggested above offers, as we have seen, a primary center of interest around which both college and seminary courses may be built. This would mean closer correlation between the work on the two levels, and would offer as rich a center as it is possible to find. Surely for the future minister we can allow the Christian philosophy to be the real guiding principle of his educational program, even if we must conclude with Sir Walter Moberly in his *The Crisis in the University*³ that it is not possible for the university as a whole.

If it should chance that the extensive study of religion shows the student that he is in the wrong field, he would be fortunate to find it out before he entered the seminary. But if the student is in the right area, then the longer period of time in which he has to develop his interests will help to guarantee solid and enduring fruit. The ripening effect of time is very real.

Furthermore, the pre-seminary student's religious insights need to keep pace with his expanding horizons in other areas, and these areas need constantly to be related to the study of religion. What is more pathetic than

a person with an extended acquaintance in the so-called secular fields and very immature and undeveloped ideas in religion? As a student learns to think critically about English literature, he needs to be able to think critically about the Bible. As vistas open up before him in science, he will naturally be asking what are the implications of all this for his views of the Bible and religion? Or if he considers the major problems in the fields of philosophy and ethics, need he wait for a relation of these matters to religion until he gets to the seminary? Professor H. Richard Niebuhr has a pertinent statement on this subject in his recent analysis of the aims of theological education, *The Purpose of the Church and Its Ministry*: "Theological inquiry is not something that can be added to humanistic and naturalistic studies. It needs to be constantly informed by them and to inform them. . . . The question is never one of adding bodies of knowledge to each other, but always one of inner penetration and conversation."⁴ This inner penetration and conversation may well begin in college. It is more apt to occur with a major in religion than with a major in history, English literature, or philosophy in most colleges.

Furthermore, the pre-seminary student with such a program as outlined above might be expected to get the best out of his seminary work, assuming, of course, that it is projected on a high and (here I shall use a word that may be at the heart of the dispute) graduate level. He will have been introduced adequately to the content of the Bible, critical problems, Christianity in its world setting, and the tremendous ramifications of religion into the whole of life. He will be prepared for work on the graduate level. The student who has difficulty in accepting a critical view of the Bible is apt to make the transition better in the usually more intimate atmosphere of the college than in that of the seminary; at any rate, the sooner he makes it, the better.

There are also advantages for the semi-

nary that accrue from this program of study for the pre-seminary student: Seminary education has been defined as "professional training on a graduate level of would-be ministers."⁵ If this training is to be on a graduate level in any sense other than that a bachelor's degree is required for admission to the seminary, then it must not be merely introductory. It is traditional, to be sure, for seminaries to teach introductory Greek and Hebrew. But the major part of the seminary's work need not be introductory. Seminaries seem hardly justified in requiring a Bachelor's degree for admission unless they are going to project their program upon a higher-than-college level. This, I believe, most seminaries do in their second and third year courses. Some of their disciplines are necessarily "how to do" courses, but there is no reason why their Biblical, theological, historical, ethical, and psychological studies may not be on a graduate level in the sense of being highly mature, critical, and thorough. They cannot be on this level, however, unless they are built upon fairly extensive college training in these areas. Imagine a student being admitted to graduate study in history, English literature, or mathematics, who had never had but three semesters of work in his chosen field on the college level!

Furthermore, this program of study for the pre-theological student might help meet a difficulty of which we hear complaint in seminary circles, i.e., the multiplication of courses, the fragmentation of learning, the lack of time to relate knowledge to life. In the light of these difficulties we hear much talk of the need for a fourth year to be added to, or inserted in, the typical three year B.D. course. The seminarian is already at a disadvantage in comparison with his brother in the law or medical school, who in four years after he receives his bachelor's degree may be eligible for his doctorate; but the seminary student in three years, and now possibly four years, can earn only another Bachelor's degree! More work in religion in college might

well eliminate talk of a fourth year for a B.D. and make it possible for the seminary student to complete in good fashion his work in three years.

To be sure, there would be difficulties in the way if the seminaries were to demand extensive work in religion as a prerequisite to admission, but the difficulties are no more serious than others that have been met. Many colleges and universities have no Department of Religion, though such departments are rapidly multiplying. Some colleges have inadequate standards in their Bible departments, but such standards are rapidly being improved. There is great unevenness in the teaching of the Bible and religion, but if it were known that seminaries expected proper foundations in religion, this difficulty could be overcome. There is no agreement among seminaries, to say nothing of seminaries and colleges, as to the theological point of view to be presented in the foundation courses. Many seminaries would probably be uneasy as to what students might be taught in college in the area of religion. They probably feel that their denominations have commissioned them to prepare the future leaders in religion, and they are not ready to share this responsibility largely with the colleges. Perhaps some say in effect: Let the college teach the student to *think* and we will teach him *what to think*!

Finally, there are advantages for the college in the program proposed. Let some of them be stated in the briefest possible terms. In line with what has just been noted, college standards for teaching would be strengthened in the knowledge that the seminaries are counting on the colleges to do a thorough and comprehensive job of opening up the field of religion for the pre-seminary student.

Further, the department of religion would be greatly strengthened by having the students interested in religion majoring in it. When the natural clientele of a department is drained away to other departments, the department in question must suffer. Semi-

naries have so oversold the idea that a pre-seminary student should not major in religion, that departments of religion tend to be weakened, and often have so little contact with pre-seminary students that they have difficulty answering inquiries which seminaries make about the students.

If the department of religion is strengthened by more majors, it will make a greater impact on the total student body and will be able ultimately to contribute more richly to the laymen who pass through the colleges. Earl Cranston writes pointedly in this connection: "The average cultured American citizen assumes that religion is a major factor in his life, yet he makes little provision for it in his education. A student may leave college skilled in science, fine arts, social science, but untutored and weak in religion. He may become the dominating layman in his local church, but moves on into old age holding still the religious concepts and attitudes which he acquired in pre-adolescent Sunday School."⁶

What seems to be indicated is for a joint program of training in religion to be planned by seminary and college together. Here would be worked out, not on a unilateral basis, but on a co-operative one, an integrated and far-reaching program as to what would be undertaken on the two levels of training under consideration.

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Research Abstracts

HISTORY OF RELIGIONS (1955-1956)

JOHN B. NOSS

Franklin and Marshall College

Since history of religions is receiving increasing attention in periodical literature, the following abstracts are more or less arbitrarily chosen on the basis of their probable usefulness to the teacher of undergraduate courses in this area of study. Some rather regrettable omissions have doubtless been made as a consequence.

Whereas for awhile there was a paucity of information concerning Chinese developments, both past and present, this lack has recently been made good, and I have therefore favored articles throwing light on the Chinese situation, now and earlier.

It is with a sense of diffidence that I take over the task of preparing these abstracts from Prof. Charles S. Braden, who is here my model; and I hope that what is arduous but profitable for me will prove to be profitable but not too arduous for my possible readers. Like Prof. Braden I call attention to the admirable service performed in *The Review of Religion* (Columbia University) in printing in each issue a classified bibliography of current articles covering the field. Intriguing articles in periodicals not found in smaller libraries can probably be had through inter-library loans, should either the following abstracts or the listings in *The Review of Religions* excite curiosity.

The Religions in General

Allen, E. L. "The Christian Attitude toward the Non-Christian Religions." *The Journal of Religious Thought*, Vol. XII (Autumn-Winter 1954-55), 17-25.

How is one to look upon non-Christian religions? Several answers are considered. Two such can be ruled out: the simple division of religions into true and false and the position that all religions are at bottom the same. ("I do not see how it is possible to think that the relation between Judaism and Tantric Buddhism is anything but an Either-Or.") We have to reckon with the fact of *opposition* among, and also within, the great religions. But there is also the fact of *correspondence*. Certain patterns of thought and devotion cross the boundary separating

one religion from another. Witness the correspondence of so many in facing the problem of salvation by works versus salvation by faith or in reacting to the authority of tradition. Even so, the correspondence and the opposition cannot be separated. Here lies the possibility of "conversation" between the religions, where both opposition and correspondence are explored, in a "communion" of the spirit that transcends difference. "The presupposition of such conversation is that we are one in spirit even though we come in conflict the moment we seek to define that which unites us." Teachers of courses in history of religions will find this a very suggestive discussion.

Dewick, E. C., "Modernist Movements in the Non-Christian Religions." *The Modern Churchman*, Parts I and II, Vol. XLV (March and June, 1955), 31-43, 97-108.

The author defines Modernism as "a movement which seeks to express the faith and practice of a religion in terms and forms more consistent with modern knowledge than those traditionally used, but without impairing the essential character of its original message." Using this criterion, he examines modernist movements in Hinduism, Buddhism, Islam and Judaism. He canvasses in Hinduism the Brahmo Samaj, the Arya Samaj, the Radhasoami sect, and two individual Hindu modernists, Aurobindo Ghose and Sarvepalli Radhakrishnan. He considers but does not accept as truly modernist the Ramakrishna Mission, the Vedanta Movement, the Theosophical Movement, and Mahatma Gandhi and Jawaharlal Nehru. In recent Buddhism he finds "but little progress" in the endeavor to rethink the original message of either Hinayana or Mahayana Buddhism in relation to modern ideas. His conclusion concerning Islam is much the same; while many recent Muslims, like Muhammad Abduh, Sir Sayyid Ahmad Khan, and Sayyid Amir Ali, whose views he summarizes, have realized the need for readjusting their faith to modern ideas, very little real progress has been made. He admits that more genuine progress has been made in modernist Judaism.

"Non-Christian Religions in the Contemporary World" by Various Writers. *Religion in Life*, XXV, No. 4 (Autumn, 1956), 483-542.

This is a symposium on certain non-Christian religions and their challenge to Christianity. The topics and authors are the following: "Islam" by Kenneth Cragg, "Hinduism" by David G. Moses, "Communist China" by Frank Wilson Price, "Japan" by Antei Hiyane, and "Challenge and Christian Answer" by Edmund D. Soper. Cragg deplores approaching Islam with Western security in view; we should try to understand what it means for the Muslim of our day, that is to say, an inclusive type of self-expression, with a sense of the past and a real sense of the future. Islam from within is then depicted in broad strokes. Moses points to the evidence of the inherent vitality of Hinduism and considers various aspects of its modern renaissance. Price treats of the fact that the old arbitrary division between Confucianism, Buddhism, and Taoism cannot be maintained; for they are equally rooted in Chinese history and environment, and are even more dependent upon milieu now that the environment has been revolutionized. Japan presents the world's religions in miniature, says Hiyane. Edmund Soper reviews the religions of Asia from the standpoint of their challenge to Christianity and outlines the Christian answer: Christ has made known what God is like and reconciles God and man through the cross.

Boslooper, Thomas. "Jesus' Virgin Birth and Non-Christian Parallels." *Religion in Life*, XXVI (Winter, 1956-57), 87-97.

The oft-repeated statement that the Virgin Birth is of pagan origin and found its way into the story of Jesus is so erroneous that it would be difficult to find anything in all the literature of historical criticism more misleading. Actually the literature of the world contains no *precise* analogy or exact parallel to the biblical idea. The claims that Buddhism, the myth of Krishna, Assyrian and Babylonian tradition, Zoroastrianism, Egyptian tradition, and Greco-Roman and Hellenistic legends are possible sources of the biblical story are separately dealt with and discounted. Martin Dibelius' theory that the many points of agreement between, for example, Buddha legends and the stories about Jesus arise not from borrowing or from the phenomenon of one serving as the "source" of the other, but because of the "law of biographical analogy" is favorably considered; but the Christian formula is unique all the same, it is argued.

Ancient Religions

Kramer, S. N. "Sumerian Theology and Ethics." *Harvard Theological Review*, XLIX (January, 1956), 45-62.

The Sumerians believed that the "heaven-earth" (the vaulted heaven superimposed over the flat disk of earth with air between) was somehow engendered in a "primeval sea" and was controlled and guided by a pantheon of anthropomorphic deities organized into a super-state with a king at its head. Four gods did the actual creating out of the elements provided by the primeval sea: the heaven-god An, the air-god Enlil, the water-god Enki, and the earth-goddess Ninhursag. By mutual planning and assent (*me*) which kept these deities within the proper sphere, the creating deities uttered a creative divine word and whatever was thus commanded to be was so. An was the first king of the gods, but Enlil superseded him. Enki was the actual organizer of the earth as men know it. Sumerian ethics was fitted into this context. "All credit for the high moral qualities and ethical virtues which the Sumerians had no doubt evolved gradually and painfully over the centuries from their social and cultural experience was attributed to the gods: it was the gods who planned it that way, and man was only following divine orders." Consequently, human suffering and adversity could be overcome only by glorifying the gods and weeping and lamenting before them until they deigned to turn suffering to joy.

Ferguson, John. "More about Mithras." *The Hibbert Journal*, LIII (July, 1955), 319-326.

The excavation of an unusually large and interesting temple of Mithras in the heart of London inspired a series of articles in *The Hibbert Journal*, of which this is the second. (The first was summarized by Prof. Braden in JBR in July, 1955.) The author counters one aspect of the earlier article, which implied that Mithraism was a limited religion which never seriously rivalled Christianity, and does this by supplying the historical details which suggest that although it was originally a cult limited to males and of obviously local origin, it had emerged as a world religion before it succumbed to Christianity. Indeed, before its demise it may to some extent have transmuted Christianity from within in both faith and morals. The cited evidence for this is acknowledged to allow no dogmatic certainty.

Toynbee, Jocelyn M. C. "Still More about Mithras." *The Hibbert Journal*, LIV (January, 1956), 107-114.

The purpose of this article, besides offering corrections to both preceding articles, is to make ob-

servations on the wide differences between the Christian creed and the teachings of pagan mysteries. The mysteries were mythological, dualistic, and polytheistic, and they were limited to a relatively small number of initiates; whereas Christianity is historical, monistic, uncompromisingly monotheistic, and open to all mankind. Christ offered a higher, more divine, and more glorious destiny than any practitioner of a mystery cult ever dreamed of.

The Religions of India

Heiman, Betty. "God and Man in India: Cosmos and Person." *Hibbert Journal*, LIII (April, 1955), 230-237.

The three main general religious problems arising from the notion of personality are: Is God unique? Is God the highest personality? And, finally, is personality in all religions the *sine qua non* of highest value? India's answers to these questions are in strict contrast to the axioms upheld in all Western religions. In Indian religions, (1) God is never unique; (2) no god-form is unchanging and permanent; (3) gods are only a class of beings side by side with other classes in the universe, though they may be of exalted rank; (4) man is not isolated from other beings on earth; (5) self-salvation is a necessary, gradual process; (6) the process of salvation ends, in nearly all Indian religions and philosophies, in the highest stage of de-individualization; and (7) persons are only instrumental factors in the operation of supra-personal laws and processes.

McCullough, Jay R. "Indian Theism and the Importance of Moral Acts." *The Review of Religion*, XXI (November, 1956), 5-16.

Although ethics, generally speaking, never served as an independent subject for speculation in India, practical morality is regarded as a means; it is a cleansing or prophylactic agent incident to and within the integrating process which dissolves the moral need in a higher synthesis. Morality is not to be divorced from karma and the world of change, and so sin has no permanence. It is a temporary stain. Sin destroys itself on contact with divine love. Neither sins nor virtues are to be cherished, for otherwise they may become idols in themselves. In the light of these propositions the Vedic and Upanishadic teaching is reviewed, and the ontological dichotomy of Western religion is then contrasted with it. This is a very searching essay.

Dandekar, R. N., "Recent Researches Relating to the Veda." *Prabuddha Bharata*, LXI (February, 1956), 104-109.

This is a useful summary and discussion of Vedic researches since 1946, in India and outside of it.

Williams, George, "Harvard and Hinduism." *Prabuddha Bharata*, LXI (January, 1956), 56-59.

Prof. Williams summarizes very briefly the "discourse between East and West" which began in New England with interchanges between Henry Ware and Rama Mohun Roy in 1823 and is still continuing through a long succession of individuals since the first contacts.

Swami Satswarupananda, "Does Vedanta Accept Evolution?" *Prabuddha Bharata*, LX (through 1955), 278-283, 324-331, 434-440, 474-483.

The answer given to this question is in the affirmative, but evolution is fitted into the total manifestation of Maya. Maya includes evolution, and in the same process dissolution as well. Evolution and dissolution are in a certain sense compulsive, but under the aspect of eternity they tend to cancel each other out.

Gough, E. Kathleen, "Brahman Kinship in a Tamil Village." *American Anthropologist*, Vol. 56, no. 5 (October, 1956).

This is a detailed study of a Brahman kinship system in an area of India where the social patterns remain relatively traditional. In the village under study, the Brahmans live in a single street in the center of the village, the street forming a separate social unit within the larger village; the non-Brahmans live in adjoining streets and the low caste, Dravidians in streets beyond rice fields outside the village proper. The Brahmans are the landlords and religious specialists of the village, and are maintained by the work of lower caste tenants and laborers. Marriages take place within the caste between exogamous patrilineal groups of the same or different villages. The endogamous subcaste within which the marriages are arranged is composed of Brahmans of eighteen villages within a radius of thirty miles. How the Brahmans, male and female, live within the individual family and in the wider kinship system, and what changes are beginning to occur, is interestingly related in this study.

Jain, Prithvi Raj, "The Fundamentals of Jainism." *The Aryan Path*, XXVI (January and February, 1955), 16-20, 70-75.

The author finds in India two distinct and antagonistic currents of culture, the Vedic or Brahmanic and the Shramanic. Of the latter Buddhism and Jainism are the surviving representatives. This point of view is essentially pessimistic in its outlook, metaphysically dualistic, animistic and humane

in its ethical tenets, temperamentally ascetic, and socially equalitarian. Jainism stresses the fact that truth and untruth exist side by side and that it has no non-human source. The author considers the characteristic terms of Jainism and defines them.

Buddhism

Mather, Richard, "The Conflict of Buddhism with Native Chinese Ideologies." *The Review of Religion*, XX (November, 1955), 25-37.

The normal Chinese conviction of the essential unity of the "Three Religions" did not prevent a minority of discerning critics from detecting sharp conflicts between Buddhism and the native Chinese ideologies. These critics complained of the Buddhist repudiation of the actual world, its other-worldly ideal for monks and nuns, the "departure" from the realities of this world involved in the seeking of Nirvana, the economic loss to the country caused by deeding of arable lands to tax-free temples and by the investment of huge sums in bronze images and pagodas, and the political, cultural and moral effects of monasticism itself. Relevant documentation is provided.

Gray, G. F. S., "Buddhism Today, and Its Appeal to Modern Man." *Theology*, LIX, No. 435 (September, 1956), 354-360.

The main contention of this article is that the appeal of Buddhism to the modern man in the West and in the East lies in its doctrinal teaching, which points to man alone as the creator of his present life and the sole designer of his destiny, a pure form of humanism attractive to those who feel that dependence on a personal god is sheer laziness. Moreover, Buddhism is gentle and tolerant where Christianity appears often to be harsh and bigoted. Another attraction of Buddhism lies in its solution of the problem of suffering by invoking the Law of Karma and Reincarnation, and thus pointing to a cosmic principle of justice more satisfactory to many than the "immoral doctrine" of the forgiveness of sins.

The Religions of China

Chang, Carsun, "Wang Yang-ming's Philosophy." *Philosophy East and West*, V, No. 1 (April 1955), 3-18.

Wang Yang-ming is considered by the author to be China's most powerful and influential thinker. His subjective idealism resembled the Western Berkeley's. According to Wang Yang-ming, mind is reason; knowing is the core of reality and reality is comprised of consciousness; willing and knowing are correlated; man is the mind or center of the

universe; physical objects therefore have spiritual affinity with mind and would not function if there were no mind or intuitive knowledge; matter or the world of nature is the material with which mind functions. The universe is an integration or whole, with man at the center; and all men constitute a brotherhood.

Schafer, Edward H., "The Development of Bathing Customs in Ancient and Medieval China and the History of the Floriate Clear Palace." *Journal of American Oriental Society*, Vol. 76, no. 2 (April-June, 1956).

This paper is an attempt to remedy the lack of scholarly writing about the history of bathing in China, a lack which contrasts strikingly with the abundance of material available on bathing in Europe, the Near East, and Japan. After a brief recapitulation of the bathing history of Europe, Islamic lands, India, and Japan, the bathing customs of the Chou Dynasty are outlined and subsequent changes and innovations down to the Ming Dynasty described. Finally, a study of the oldest and most fully documented imperial bath, the Floriate Clear Palace, is added. The Chinese strictly separated the sexes during bathing, and bodily and moral purity were regarded as closely interdependent. Purification rituals often called for bathing in rivers. Bathing before religious ceremony was prescribed from the earliest days, and polite manners required washing of the body, and fanning that of the hands, mouth, and particularly the hair, before visits or formalities of all kinds. Hair washing was regarded as so important that almost no interruption was permitted while it was in progress. Too frequent bathing was regarded as sybaritic, but the indifference of the natives of Szechwan to cleanliness gave rise to the derogatory proverb: "The men of Shu bathe once at the time of birth, and once at the time of death." The connection between hot springs and health was early recognized. Marco Polo mentions public baths, "the finest and largest baths in the world; large enough for 100 persons to bathe together." The most famous in song and story was the imperial Floriate Clear Palace, built around warm mineral springs on the slope of Mt. Li near the capital city at Ch'ang-an. The baths are now the site of hostels. Chiang Kai Shek was held prisoner by the Communists there.

Creel, H. G., "What Is Taoism?" *Journal of American Oriental Society*, Vol. 76, no. 3 (July-September, 1956).

"If anyone is apprehensive that I am going to give an answer to the question posed by the title of this

paper, let me reassure him at once." Taoism cannot be comprehended in a single sovereign definition; it is more than a school; it is a whole congeries of doctrines. Nevertheless, if one is to discuss Taoism, he must at least have a reasonably clear conception of what it is. The word Tao is a fixed star in the firmament of Taoism. It remains difficult to define. The Confucians regarded it as only a principle; the Taoists considered it as both a method and a substance, a thing; and *Chuang Tzu* held it to be the only substance, the only thing. To be in accord with it one must practice *wu-wei* (non-action) and be selfless. There is both a contemplative and a purposive Taoism. The former represents philosophy in its original purity, the latter cultivating the Tao as a means to power. This is seen in both *Chuang Tzu* and *Lao Tzu*. Religious Taoism or Neo-Taoism arose close to the beginning of the Christian era and concerned itself with the achievement of immortality. The goal was to become a *hsien*, a Taoist immortal; whence this form of Taoism should be called Hsien Taoism. The problem of how Hsien Taoism emerged historically is considered in some detail, the theory being advanced that at about 300 B.C. a cult of immortality arose that took over the name Taoism. The gulf that remained between "contemplative" Taoism and Hsien Taoism was never bridged, and this is a fact recognized in the *Lieh Tzu*. This gulf only widened when Hsien Taoism incorporated elements from Confucianism, Moism, and Buddhism.

Levy, Howard S., "Yellow Turban Religion and Rebellion at the End of the Han." *Journal of American Oriental Society*, Vol. 76, no. 4 (October-December, 1956).

The historical circumstances surrounding the rebellion against the throne on the part of Neo-Taoists near the end of the Han Dynasty are thoroughly presented and documented in this article. The Yellow Turbans were so called because they wore yellow kerchiefs on their heads to identify them. They were led in the east by three Chang brothers. They bore the same surname as Chang Liang, Taoist adviser to the founder of the Han Dynasty, and Chang Tao-ling, the famous founder of the healing and longevity cult in Szechwan province. Two rebellions of the Yellow Turbans took place, one in the east in 184 B.C., which followed a series of natural disasters and had great popular support but was soon put down, and the other in the southwest, led by Chang Lu, the grandson of Chang Tao-ling, which resulted in the successful forming of a state within the state that endured for some time.

Nivison, David S., "Communist Ethics and Chinese Tradition." *The Journal of Asian Studies*, XVI, no. 1 (November, 1956).

It is the thesis of this article that, despite the break the Chinese Communists have made with the Chinese past, they have not broken entirely with certain elements in the Confucian tradition. The Communists' response to their problems of the Japanese war period was a combination of united-front nationalism and of ideological molding stressing "self-cultivation." The latter is the point of contact with tradition, for self-cultivation—the closing of the gap between "theory" and its realization in subconscious attitude, character, conduct or "practice"—was an exercise which formed the basis of Confucian and Buddhist ethics for two millennia. Of particular influence was the thought of Wang Yang-ming (16th century; see above) who taught that the gap between knowledge and action must be closed: to know is to know how and know that one ought. Sun Yat-Sen spoke in the same terms; and the Communists in the Thirties insisted, à la Neo-Confucianism, that the Communist cultivate himself, the essence of this being to make his Marxism real through revolutionary work. How this old Confucian technique of self-cultivation ("watching oneself when alone") was spelled out in detail by Liu Shao-ch'i and Mao Tse-tung is fully documented in this excellent article.

Lifton, Robert J., "Thought Reform of Chinese Intellectuals: a Psychiatric Evaluation." *The Journal of Asian Studies*, XVI, no. 1 (November, 1956).

This article follows immediately after and supplements the one just summarized. Lines of relationship with Chinese tradition are traced. Its subject has received much attention under the popular term, "brainwashing." The material was gathered in Hong Kong from Feb. 1954 to June 1955. Thought reform takes place, as a rule, in a "revolutionary college," where the following conditions are set up: "great togetherness" (group identification), "criticism, self-criticism, and confession" (the period of emotional conflict), "rebirth" (submission). Analysis shows that the process exhibits these psychological principles: milieu control; guilt, shame, and confession; group analysis and sanction; emotional appeals; shift in role behavior and in personal identity. The central effort is expended upon the production by each individual, and group criticism, of an over-all thought summary or final confession, which becomes a permanent part of each person's record. The essential thesis of the process, that man can and should be re-educated, that he must follow the "correct" ideological path, and that he is constantly to

further his "self-cultivation," is directly in the Confucian tradition. Traditional Chinese educational methods—constant repetition, the use of exact models, and something like the "eight-legged" essay of the traditional state examination—are used. There is a violation of the traditional Chinese cultural values, however; filial piety, for instance.

The Religions of Japan

Nielson, Niels C. Jr., "Religion and Philosophy in Contemporary Japan." *The Rice Institute Pamphlet* XLIII, no. 4 (January, 1957).

The entire issue is devoted to the topic. The following generalizations are stated: "Japanese religion is characteristically naturalistic and pantheistic rather than theistic. Moreover, it is not oriented on history as much as Judaism, Christianity and Islam. The Japanese mind is eclectic and inclusive; questions of doctrine are often ignored or minimized. The explicit affirmative or negative of Western thought modes is not accepted. Intuition is stressed more than concept and interpretation. Expression is not alone by word and speech, but by gesture, movement, and repeated act. Basically, Japanese religion is very practical as compared with the speculative religious genius of India." In the light of these findings, a complete survey is offered of post-war Japan, Shinto, Buddhism, Christianity, newly emergent religions, and Japanese philosophical developments. This thorough monograph is a summary of study and research undertaken in Japan during the summer of 1956.

Islam

Wolfson, H. A., "The Muslim Attributes and the Christian Trinity." *Harvard Theological Review*, XLIX, 1-18 (January, 1956).

Early in the 8th century there arose in Islam the belief that certain attributes of God are real incorporeal beings which exist in God from eternity. There is nothing in the Koran to warrant such a belief. Since such a belief is analogous to the Christian doctrine of the Trinity, which Islam began by excoriating as error, it is of some interest to see how it arose. Its source may have been in Christian doctrine but it is more likely that there were logical grounds for it. The author embarks upon a detailed linguistic study of Christian, Neoplatonist, and

Muslim writers, and concludes that "quite evidently there is some kind of relation between the Muslim belief in attributes and the Christian belief in the Trinity." Apparently the Son and the Holy Spirit were transformed into Muslim attributes. The reason this was done is contained in the logical situation arising from debate between Christians and Muslims, and the need of the latter to counter the doctrine that the Son and the Spirit are equal with the Father by asserting that the attributes for which the Son and the Spirit stand were to be taken as "things" existing in God from eternity and inseparable from Him but not to be called God but, instead, attributes of God.

Kedourie, Elie., "Islam and the Orientalist: Some Recent Discussions." *The British Journal of Sociology*, VII, no. 3 (September, 1956).

This article reviews some recent discussions of the possibility of constructive social change in Islam on the part of G. E. von Grunebaum, D. B. MacDonald, D. G. Hogarth, L. Gardet, H. A. R. Gibb, and others. As von Grunebaum asserts, Islam is permeated by a sense of the autocracy of God; between God and man an infinite gulf is fixed; and what God promulgates today He can abolish tomorrow. All depends on God's will. Muslim theology is therefore strictly voluntarist, and Muslim ethics rest on a nominalist foundation: the good is good not because it conforms to a law of nature or of reason, but because God decrees it to be good. This means that Muslim theology is occasionalist: there is only one cause, God, and there are no laws of reason or nature or even of causality that bind Him.

How, then, shall the problem of government be solved? So far in Muslim history, the divine will has required autocracy in government to enforce it. No scope for constitutionalism or for democratic theories of representation has existed. No rights are inherent in man as such. Executive absolutism has had no real check except the Revelation.

Could things have been otherwise? H. A. R. Gibb thinks that the over-rapid conquests of the Arabs led to absolutism as an expedient, but the original Muslim principles of government might have been less tyrannical. Gardet suggests that the voluntarist, authoritarian character of Islam might in future allow the European solution of constitutional guarantees. But the author of the paper doubts this.

Book Reviews

A SUPERB LEXICON

A Greek-English Lexicon of the New Testament and Other Early Christian Literature.

By WILLIAM F. ARNDT and F. WILBUR GINGRICH. Chicago: The University of Chicago Press, 1957. (Cambridge: The Cambridge University Press, 1957.) xxxvii + 909 pages. \$14.

This work is a translation and adaptation of Walter Bauer's *Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der übrigen Urchristlichen Literatur*, Fourth Edition, 1949-52.

A reviewer can hardly be too extravagant in praise of this magnificent lexicon. Although numerous, excellent, specialized works have been published, such as Moulton and Milligan's *Vocabulary of the Greek NT illustrated from the Papyri*, this dictionary is undoubtedly the most important work in NT lexicography since the appearance of Thayer in 1886. One of the most satisfying features of the work is its international character. Greatest credit is of course due to Walter Bauer for the prodigious labors of some forty years which he put into the German lexicon on which this is based. While he naturally made use of the work of NT lexicographers before him, he has carried his own search of the Greek Christian writings down to the Byzantine period. At the same time, he conscientiously cited researches of scholars in other countries wherever good NT learning prevails.

And what a debt American and English scholars owe to Professors Arndt and Gingrich, who have not only translated Bauer, but have expanded Bauer's work by some 92 pages of new material in addition to clarifying rearrangements throughout. One of these im-

portant items is Bauer's own introduction to his lexicon, which he had been forced to omit from his fourth edition for lack of space. It is a comprehensive essay on the nature of NT Greek. The American editors have also added all of the words which appear in the Papias fragments, as well as a few new words from the latest edition of Nestle. Equally important is the expansion of citations of English and American researches. By this generous policy the editors have given all NT scholars a feeling of participation in the monumental work. While we miss references to some of our favorite papers, we are delighted with the number which have been included. Up to the present I have noted five references to my own studies in the German edition, and three more in the English. Other scholars are no doubt making similar discoveries with reference to their own publications. The lexicon is therefore so comprehensive that it is virtually an encyclopedia of all that is known about the entire field of NT scholarship.

The book is also a real achievement in printing. It is a delight merely to let one's eyes play upon its pages. The pleasant impression results from the spacious side, top, bottom and center margins, and the neat printing which is arranged to emphasize the main Greek entries set in antique type and projecting into the margins on the smooth-finish eggshell paper. But the binding also contributes to this pleasing impression. It is so well done that the book opens completely. There is no difficulty in reading on either of the inside margins. These mechanical elements are so superior to the German original that Professor Bauer must be pleased to see his book in this elegant new dress.

But no less remarkable is the proofreading. This enormous task has been accomplished

with a truly satisfying measure of perfection. So far as I have read, I have seen no error of consequence. I have noted only these minor items. In the article on Πέτρος, p. 661 a, the letter *shin* of *Simeon* is defective and has lost the *point* over its right arm. *Abba*, p. 1, has an acute accent on the final alpha, while on p. xviii the final alpha has the circumflex. There is a defect on p. vi of the Foreword in my copy in the last two lines of the list of Greek words. Two of the words are illegible. It is my understanding that much credit for the proofreading is due the readers of the Cambridge Press.

The nature of this work as a compilation of researches of many centuries and lands means that there is not always a complete integration of the definition with researches cited in its bibliography. That is my reaction as I read under the discussion of *abba* that ὁ πατήρ, which follows it in each of its three occurrences, is a translation of the Aramaic word, whereas in my own paper on the subject, which is cited in the article, I have convinced myself at any rate that this view is an error.

My most serious exception to the great work is its failure to recognize metonymy as a category of definition. One finds, for example, ὁ εὐλογητός called an *Umschreibung* in German and a *periphrasis* in English, and ἡ μεγαλωσύνη is dealt with in the same way. Ὁ οὐρανός is called a synonym for God, and τὸ ὄνομα "with reference to God or Christ not infrequently stands alone." But even Thayer recognized ὁ οὐρανός as a metonym for God. Failure to use metonym in these and other similar cases allows one of the most colorful touches of NT literary style to go unrecognized. Clarity and accuracy of definitions could be improved at this point. I believe that my paper "Some NT Metonyms for God" (JBL, lxviii, 1949, pp. 99-113) is relevant here. I think also that my paper "Gabriel's Trumpet" (JBR, IX, 3, 1941, 159-61) contains unique information on Gabriel.

But these minor exceptions are of slight

importance. This superb lexicon is unrivalled. Its publication is an expression of the renewal of Christian faith in our time. It should not only facilitate scholarly research, but should be an invitation to young scholars to take up the study of the NT in its original tongue.

Nor should we forget to recognize that the publication of this work was made possible by a generous subsidy provided by the Lutheran Church-Missouri Synod.

S. VERNON McCASLAND

University of Virginia

ONE-WAY BRIDGE

The Bridge: A Yearbook of Judaeo-Christian Studies. Edited by JOHN M. OESTERREICHER. New York: Pantheon Books, 1956. 357 pages. \$3.95.

This second volume of the yearbook published by the Institute of Judaeo-Christian Studies at Seton Hall University continues the work of the previous volume both in its excellencies and its perplexities. Its value grows out of an earnest effort to bring to the adherents of the Roman Catholic Church and to other interested persons thoughtful and scholarly information about the *Church's understanding* of the Jews and Judaism and its own relationship to this people and its faith. The perplexities emerge from the consideration that the Bridge which gives the volume its name is evidently limited to one-way traffic, for the meeting of Jew and Christian it proposes is not viewed as a speaking-with but a speaking-to; it is never a dialog.

The volume is divided into four sections, "Studies," "Perspectives," "Surveys," "Books." "Studies" comprising about half the book includes "The Word is a Seed," a contribution to biblical theology by Fr. Alexander Jones, "The Mysterious Destinies of Israel," a Catholic interpretation of Jewish messianism, by Msgr. Charles Journet, "The Community of Qumran," by Fr. J. M. Oester-

reicher, "The Painter and the Prophets," an interpretation of Michelangelo's Sistine Chapel ceiling, by Barry Ulanov, and "Dreyfus and After," by Fr. J. N. Moody.

Of particular interest to the readers of this Journal is Oesterreicher's essay on the Qumran Community. In it he offers a very "monastic" interpretation of the community, stressing somewhat beyond the evidence its celibate nature. His discussion of Qumran and the New Testament is judicious, giving due regard both to the similarities and differences between the two communities. The similarities seem, however, to be dealt with typologically, as for example: "There were sacred cleansings and sacred meals at Qumran, which unknowingly called for a cleansing and a meal to come, indeed for *the* cleansing and *the* meal" (p. 125, author's emphasis). Nonetheless, Oesterreicher's discussion in note 36 of the so-called communion meal of Qumran should go a long way in getting rid of this illusion. But indeed, the whole discussion of pre-Christian Christianity at Qumran has been a blind alley from which scholarship ought to emerge.

Moody's essay "Dreyfus and After" reveals occasionally the under-the-surface note of apology which more than once shows itself throughout the volume. Yet on the whole it is an honest attempt to judge the matter and to divide the blame without whitewashing the unfortunate role Catholics played. For the author "the principal victim of the Affair was the Church." This apology expresses itself in a number of ways throughout the volume and vitiates any attempt to see and understand the Church's relationship to the Jews *within history*. Thus Journet can discuss the difference between Jewish "unbelief" and "deicide" and insist that the former rather than the latter is appropriate, for all men are in some sense the latter. Then, in the same footnote (pp. 64-65, note 42) he uses this theological distinction to absolve the Church from responsibility when the latter sense, far more popular and widespread, set the mob on the

Jews. "And the Church, never a party to the faults or errors of her children, not even of her best, cannot but deplore and condemn such abuse."

This happens again in the second section in Richard J. Schoeck's "Chaucer's Prioress: Mercy and Tender Heart," which is a fascinating attempt at revisionism. Basing himself on the formal correctness of the Church with regard to the medieval blood accusation against the Jews which it never sanctioned and against which it more than once issued letters, the author seeks to show that Chaucer, aware of this condemnation, uses the Prioress in order to disclose "the inhumanity of her Tale, its violation of the deepest sense of charity which fourteen centuries of Christianity had been laboring to develop, and its failure to carry the burden of charity which is enjoined on all Christians but especially a religious." It would seem to the reviewer that formal correctness is not the only basis on which a matter may be discussed. While it is true that the Church *qua* Church never sanctioned the accusation against the Jews, nonetheless it was the Church *qua* Church which canonized Little St. Hugh of Lincoln as it did St. William of Norwich, the victims of the putative ritual murders.

The other essays in this section are "The Genius of Biblical Thought," a suggestive study contrasting Hebraic and Greek thought, by Quentin Lauer, S.J.; "Pro Perfidias Judaeis," by Kathryn Sullivan R.S.C.J., another quasi-apology dealing with a small change in the rubric of the Good Friday Service and the meaning, in its related prayer, of Perfidia as "unbelieving" rather than "wicked" or "treacherous" when used in connection with Jews; "The Blessings of the Jewish Prayer Book," by Mary Ruth Bede, which deals unpretentiously with the *berakhot* as they occur in Jewish prayers; and "The Beasts and the Everlasting Hope," by Friedrich E. Pater, evidently a convert, who finds orthodox Judaism so estranged from nature that the editor (Oesterreicher) must add a

scholarly footnote mitigating the remoteness. But, of course, there is more to it than that. The entire matter is viewed from such an elevated plane that the realities of Jewish existence in time and in confrontation with nature are altogether absent.

Part III contains an interesting note on the Catholic view and response to the discussion at Evanston about Israel's part in Christian hope, by Fr. E. H. Flannery, and a brief survey of "Anti-Semitism in the Soviet Union" and its tragic results, by Fr. William Keller.

The review of books in Part IV offers a discussion of Joseph Klausner's *The Messianic Idea in Israel* in which Fr. J. E. Brun reports "throughout the book there is no really fair consideration given to Christian [i.e. Catholic] exegesis." What he failed to note was that Part I, by far the weakest, of Klausner's work, was composed during a period between 1903 and 1908 and is thus historically conditioned by the regnant positions in biblical scholarship at that time. Fr. E. A. Synan finds Jacob B. Agus' *Guideposts in Modern Judaism* lacking in "an authentic conception of the God who is personal." The present reviewer, while far from satisfied with Agus' position, nonetheless wonders how fair it is to speak of Agus' philosophical terminology as "the new divine names." The vocabulary of ontology is not necessarily limited to the scholastic mode of expression. Cornelia and Irving Süssman in their joint review of Jacob Epstein's *Autobiography* seem again, as in the case of Chagall with whom they dealt in the first volume of the series, to view a Jewish artist's use of and response to Christian subject matter purely from a theological perspective and never in terms of a genius who is not able to find creative expression of his religious commitment within his tradition because that tradition has for historical reasons been uncongenial to the particular mode of expression. I am afraid the doctrine of implicit faith can prove too much. The volume closes with a brief review by J. J. Bracken of John Beaty's anti-Semitic racist tract *The Iron Curtain*

Over America. The reviewer knows the book for what it is and says so forthrightly.

One final word may focus the reviewer's response to the volume as a whole. Appreciative as he is of the love which brought it forth as it did its predecessors and will undoubtedly, its successor, and aware of the no mean scholarship shining forth from it, he must nonetheless underscore what is for him its tragic flaw. Nowhere and never in the book do Jews and Judaism make their appearance as existentially real *Thous*, but always as shadowy and abstract *Its*. Thus the Bridge builders frustrate themselves, for the land to which they seek to throw their span, not being real, cannot bear its stress. Only when they come to learn of Israel's real-ness, can they hope to succeed in welding together an arch. But if they do, they must face the challenge that their Bridge, to be a bridge, will carry traffic *both* ways.

LOU H. SILBERMAN

Vanderbilt University

THE MINISTRY

The Ministry in Historical Perspectives. Edited by H. RICHARD NIEBUHR and DANIEL D. WILLIAMS. New York: Harper & Brothers, 1956. xi + 331 pages. \$5.00.

The American Association of Theological Schools enlisted a group of American church historians for the purpose of determining the nature and function of the ministry in our times. This inevitably led to an historical survey of the Christian ministry from its earliest beginnings in the Apostolic age to the modern period. The book under review is the result of this project which was undertaken in 1954.

The book is written in symposium form where various points of view are presented on the meaning of the ministry throughout the ages. Since this is a survey rather than an exhaustive study, it is of necessity selective and limited in scope. After a brief survey of

the primitive and patristic periods, attention is concentrated upon the churches in the West, particularly in Britain and the United States. The Eastern Orthodox churches as well as modern Catholicism and other Protestant communions outside the United States are not considered at all. This is a pity, since a large section of the Christian Church was left out.

The book consists of nine chapters: "The Ministry in the Primitive Church," by John Knox; "The Ministry of the Ante-Nicene Church," and "The Ministry in the Later Patristic Period," by George H. Williams; "The Ministry in the Middle Ages," by Roland H. Bainton; "The Ministry in the Time of the Continental Reformation," by Wilhelm Pauck; "Priestly Ministries," by Edward R. Hardy; "The Ministry in the Puritan Age," by Winthrop S. Hudson; "The Rise of the Evangelical Conception of the Ministry in America (1607-1850)," by Sidney E. Mead; "The Protestant Ministry in America: 1850 to the Present," by Robert S. Michaelsen.

This book should prove very useful to those who talk about church union, for the basic factors entering church union are: holy orders, the meaning of the church, and the sacraments. A knowledge of the historical development of the ministry and its place and function in the church should be a prerequisite to any discussion about church union. For instance, the term *diakonos* primarily meant "waiter." The *deacons* were "waiters" at the table of the Lord, centered in the common meal of the Lord's Supper. The bishop or the *episkopos* may have been a "head-waiter." This humble origin of the Christian ministry may have some sobering effect upon some aspiring ecclesiastics. This, of course, is but one aspect of the origin of the ministry. Due to the paucity of material and the meagerness of sources on that period, the problem of the origin of the ministry is therefore not an easy one. However, we are sure of one thing, namely, that the apostles were the first ministers. The ministry in the Primitive Church

was of a threefold nature: (1) Charismatic, which included the idea of evangelist, prophet, and teacher; (2) Cultural and eleemosynary service of the presbyterial "presidents," and (3) Disciplinary and administrative. There was no true priesthood in the Primitive Church. It was only later in the history of the Church that the principal officiant of the Eucharist came to be regarded as the high priest. Gradually the threefold ministry of the Primitive Church was absorbed by the bishops and presbyters who together constituted the "Clergy." With the passing of the centuries we find the idea of the ministry changing to a considerable extent.

The editors and publishers are to be congratulated for making this material available at such opportune time as this.

LOUIS SHEIN

*St. Cuthbert's Presbyterian Church,
Hamilton, Ontario*

RELIGION AND SOCIETY

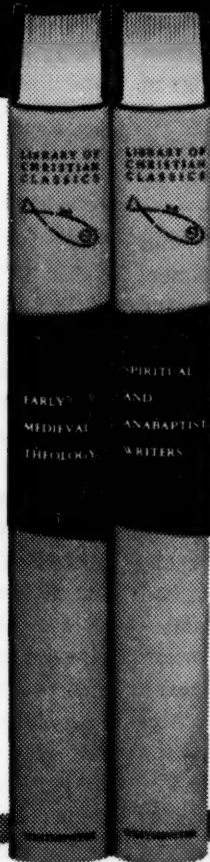
The Course of American Democratic Thought. By RALPH HENRY GABRIEL. New York: Ronald Press, Second Edition, 1956. xiv + 508 pages. \$6.00.

This revision of Professor Gabriel's masterwork erects a new landmark in the history of ideas in the United States. The first edition in 1940, written at the end of the great depression and at the threshold of World War II, sharply clarified the image of the progress of major ideas through the cultural history of our country. At the same time, the author distinguished himself by never failing to grapple with current problems in thought wherever the historian's insights gave him a handhold. The same virtues, from the perspective of mid-century, make a book of the first importance.

Not essentially changed from the first edition are most of the chapters in the earlier sections of the work: I. *The doctrines of the American democratic faith examined and set against the social and intellectual background*

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**THE WESTMINSTER
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of the Middle Period; II. *The American democratic faith passes safely through the fires of sectional controversy*; III. *The American democratic faith is modified and developed, an attempt to bring it into harmony with the new naturalism of Darwinian evolution and to make it useful in a society undergoing industrial revolution.* The old sections IV, V, and VI from 1940 have been excitingly altered by 1956. Beginning as of about 1885, Professor Gabriel largely revises his understandings of "a new intellectual age," particularly re-introducing Brooks Adams, Charles Sanders Peirce, and John Dewey, and thoroughly re-writing his chapter on the Progressive Era.

It is a highly sensitive, though by no means passive, register of the transit of American thought since about 1910 that Professor Gabriel makes his newest and most important contribution in this volume. With his fine gift for historical labels, he identifies the "Great Liberation," in which the new, Einsteinian physics, "functional" cultural anthropology, and the psychology blended of Freud, Pavlov, and the students of social groups all combine to shatter the old mechanistic absolutes on which philosophic naturalism had been founded and leave us now with philosophies to build in a world of process, of flowing relativities. We are brought courageously down to "mid-century," the cold war, McCarthyism, civil rights, and, at the last, the awful considerations of "after Hiroshima."

Many of the changes, too numerous to consider here in detail, are fascinating, both for their historical value and for the light they shed on what may be happening to our thought today. The prestige of such skeptics and desperate idealists as Herman Melville and Justice Holmes has fallen, that of Jefferson and of avowedly religious thinkers has risen, though Professor Gabriel himself remains a convinced rationalistic humanist. In a world of infinite nuclear and totalitarian danger to the flesh and spirit as well as the mind of man, the author shows us, the old romantic democratic faith of America in the

free individual has taken on amazingly practical value, the old Christian "doctrine of the fundamental law" may have become "the one ultimate hope for defending the individual against the leviathan state and for meeting and curing the twentieth-century disease of totalitarian terror created out of the power that comes from the knowledge of how men behave and from the possession of and the ability to use the energy of the blazing stars."

EDWIN H. CADY

Syracuse University

Religion and Social Work. Edited by F. ERNEST JOHNSON. Published by the Institute for Religious and Social Studies. Distributed by Harper & Brothers. New York: 1956. 194 pages. \$3.00.

A recent addition to the Religion and Civilization Series is this volume of lectures on *Religion and Social Work* given by an outstanding array of scholars concerned with various aspects of the problem of religiously-sponsored social work. This is a timely book indeed. The social welfare work that had its origin in the churches is now in the position of being carried on largely by government and non-sectarian private agencies, with the result that the church and synagogue need to rethink their role in this matter in the light of changing community patterns and of their heritage of faith. This re-examination of their role is the function of this book.

The list of subjects under consideration and of authorities who speak here is impressive indeed. The presuppositions which underlie the study are laid down in the initial address on "The Church and Human Welfare" by Arthur L. Swift, Jr., Professor of Church and Community at Union Theological Seminary in New York; the concluding summary entitled "Reflection and Perspective" is by the editor of the series, F. Ernest Johnson, Professor Emeritus of Education, Teachers College, Columbia University. In between are found the judgments of a dozen other

persons of like calibre as they deal with the present situation in Protestant, Catholic, and Jewish social work, and then with such special problems of social work as religion and child care, religion and the aged, spiritual factors in social work, the relationship of the sectarian and the nonsectarian institution and worker, the relationship of minister and social worker. Some of these addresses are largely reports of the work now being done in these areas, but nearly all of them deal honestly and courageously with underlying convictions with the measure of success or failure that may be seen and with the necessity for continual appraisal of motives and practices.

The closing essay points up in a remarkably sane way the editor's conception of the direction the church must take in the immediate future. Dr. Johnson sees with clarity the variety of expression that is a natural outgrowth of the cultural and religious pluralism of America, namely the prevalence of distinctively Roman Catholic and Jewish social welfare agencies and the declining number of distinctively Protestant agencies. This he believes to be inevitable and proper in a country predominantly Protestant, where the public and nonsectarian private social work reflects the prevailing Protestantism of our culture. Dr. Johnson believes that the "Protestant pattern" of social work is and should be to permeate all social work with the spiritual factor, not by setting it apart as something conducted by the church in a particularly "religious" way but by providing human and natural resources for achieving excellence in social work as it operates throughout the community as a whole. This kind of trend he sees as likely in the years ahead: increased sharpening of a social conscience of the whole community so that more and more kinds of social work will be undertaken by the community, concentration by church and synagogue on distinctive tasks that are related primarily to the care of the on-going parish community for which it is responsible, and less and less emphasis on the widely varied serv-

ices of the institutional church "where the church goes into the community and tries to do a little something for everybody." This means, he believes, not a narrower ministry, but a more intensive ministry—primarily that of providing inspired leadership and intelligently directed resources for carrying on social work through public and private secular agencies. "If I am right," concludes Dr. Johnson, "the main contribution to social work that is to be looked for from church and synagogue will be in terms of services rendered by persons whose vision has been clarified and motives cultivated through the ministries of religion and who will devote themselves, some in a professional and some in a lay capacity, to promoting the general welfare."

What kind of prophet Dr. Johnson is only time will tell. He has however, in this collection of essays on religion and social work and in the broad perspective with which he sees the problems, contributed significantly to the thinking of the church [about a] grave concern to us all.

RACHEL HENDERLITE

Assembly's Training School

Aspects of Human Equality (15th Symposium of the Conference on Science, Philosophy and Religion). Edited by L. BRYSON, C. H. FAUST, L. FINKELSTEIN, and R. M. MACIVER. New York: Harper and Brothers, 1957. 431 pages. \$5.00.

This book comprises nineteen papers read before the Fellows of the Conference on Science, Philosophy and Religion, held at Columbia University in 1955. The contributors represent Roman Catholic, Protestant, and Jewish perspectives, and they speak from backgrounds in political science, education, theology, English, philosophy, anthropology, history, and law. As a result the book as a whole reports an exploration of the meanings of equality from many different points of view. The Appendix of the book contains comments on the papers by other scholars in

attendance at the Conference, biographical data on the contributors, and the agenda of the Conference. There is a fifteen-page Index of names and topics.

The chapters which are likely to be of most interest to the majority of readers of this Journal are the following. I, "The Practical Uses of a Philosophy of Equality," by Richard McKeon. II, "The Concept of Human Equality," by F. Ernest Johnson. IV, "Equality of Opportunity," by J. P. Plamenatz, and "Comment" by Simon Greenberg. V, "The Career Open to Personality," by Albert Hofstadter. VIII, "Human Equality in the Jewish Tradition," by Louis Finkelstein. XI, "Equality in the American Setting," by Perry Miller. XVII, "Higher Education and the Problem of Equality," by Ordway Tead. The citation of these should not be construed to mean that the other papers are not worthwhile.

Taking into consideration both thought and style, the best paper is that of Harvard's professor of American Literature, Perry Miller. Miller argues that it is the poet-theologian who has the prerogative to pronounce final words on the subject of equality. But not all poet-theologians are proponents of equality. Because of its importance for the spiritual history of America, he proceeds to examine the treatment of the concept of equality in the Puritan founders of New England. John Winthrop's appeals to the state of nature, to the civil state of man, and to original sin in his pronouncements on equality are analyzed. Miller points out that Winthrop saw the seeds of chaos in the temptation of men to administer positive law as though it were natural. "In Puritan doctrine, while the uninhibited exercise of natural equality within the positive state made men bestial, the unlimited prerogative of the sovereign was itself a beast." Miller relates this Puritan position to the developing interpretation of the significance of the congregational order, to the occasional suggestion (in John Wise, for example) that upon perfection after death the

pristine equality of men would be restored, and to the extension of the equalitarian attitude beyond the bounds of church polity. Proceeding with his analysis, Miller maintains that "for many, if not for most, of the leaders of the American Revolution, the statement of equality—equality in birth and in death—was not so much a program for the reorganization of society as it was a theological and poetic vision to be invoked against 'the insidious arts of wicked and designing men.'" In the 1850's two writers did finally arise to proclaim the equality of men without at the same time claiming the excellencies possible only in the Garden of Eden. They were Melville and Whitman. "Through all the shifts in cosmology and theology between Winthrop and Whitman, in some curious way the case for equality was linked with the cause of Nature." "Melville and Whitman . . . remind this nation that until it can learn, and abide with, the full lesson of democracy, it is not yet worthy of the role in history their genius assigned it."

WALTER E. STUERMANN

University of Tulsa

Integrity and Compromise. Problems of Public and Private Conscience. Edited by R. M. MACIVER. New York: Harper & Bros. 1957. 150 pages. \$2.50

In the "Religion and Civilization" Series, this is a collection of twelve addresses delivered at the Institute for Religious and Social Studies of the Jewish Theological Seminary of America during the winter of 1955-1956. Various areas of modern life are examined in order to clarify the different pressures which confront man today and to see how these create different ethical dilemmas.

In the first chapter entitled, "Necessity of Compromise," Francis Biddle tries to clarify the nature of the concept. After stating that "it is obvious to any American that our whole national life is built on compromise," and that "most Americans are disciples of the relative," Biddle concludes that Munich with its

stress on appeasement "distorted a wise and useful word."

The following chapters are by a priest, politician, scientist, Protestant minister, physician, rabbi, anthropologist, artist, publisher, lawyer and author. As one would naturally expect, the chapters are quite uneven in quality. Each stresses a central point, the necessity for determining when compromise is an ethical acceptance of the balance of good and when compromise becomes a surrender of basic values and a betrayal of self. From the point of view of Christian theology, there is, of course, a glaring lack of awareness on the part of some of the writers of the deeper meanings and implications of the terms of reference. Different philosophies inspire the writers. The chapter on the "Social Responsibility of the Scientist" seems to involve a naive evolutionary optimism in which technology has but one aim, to make people more comfortable. The chapter on "The Problems of the Physician" is penetrating and worthwhile, showing a keen awareness of the difficulties faced when one tries to live by fixed rules of conduct. As Dr. Murray says (p. 63): "There are circumstances, there are people, there are times, that make fixed rules of conduct, moral, ethical, or even religious, a rather debatable quality."

The chapter entitled "The Rabbi Meets Some Big Dilemmas" is one of the best. It is a scathing indictment of the thesis that compromise is the panacea for all ills. Note: "When compromise means the extinction of one's most precious values, such as political independence, moral freedom, or religious conviction, the only outcome is the undermining of self-respect, and the subversion of the human personality" (p. 66).

Chapter VIII looks into the problem of the compromising of individuality in the claims of the whole, as in mass movements and totalitarian philosophies. The author, Dorothy Lee, looks to the Hopi Indians of Arizona for a clue, seeing in their culture a harmonious balance between the individual and the whole.

Chapters IX and XII, by an artist and author respectively, are worthwhile. Eugene Exman, in his chapter on "What is the Right Thing?" makes the acceptable statement that "By contending with the elements of choice, presented by dilemmas, we have a sure means of moral growth. To live is to make choices between right and wrong, between greater and lesser good, and each day presents its quota, whether one is selling apples on a street corner or directing the country's largest business corporation" (p. 105).

The term "compromise" has been taking on increasing significance in recent years in our ethical vocabulary. The almost universal suspicion regarding absolutes of any kind has led to a pragmatic ethical philosophy in which means play an ever increasing role and ends are becoming more and more nebulous. The danger is that we settle for a philosophy of compromise in which utility is the one and only criterion.

An airing of problems like this is most necessary. In the field of Christian Social Ethics it is now recognized as basic that the Church and theologians must become more empirical in their approach to human problems. They must listen to what people have to say. On this continent we need Institutes, research, study groups which will continue and develop this type of approach. Indeed, a down-to-earth theology demands this, if it is to be ethical at all. There is no such thing as an abstract ethical problem. Many of today's problems are new and baffling to a high degree. We have no magic blueprint or ready-made answer. Hence the urgency of the challenge confronting the man of faith.

DONALD V. WADE

Knox College, University of Toronto

ARCHAEOLOGY

Biblical Archaeology. By G. ERNEST WRIGHT. Philadelphia: Westminster Press, 1957. 288 pages. \$15.00.

This is a deceptive book: in exterior ap-

pearance it is unimposing but within its covers there are more than 600 ordinary pages of reading, presenting a wealth of information unequalled in any one recent publication on this subject. Drawing from a wide variety of both original and secondary sources, and at the same time making full use of such reliable publications as the *Biblical Archaeologist* and the *Bulletin of the American Schools of Oriental Research*, the author sets before the reader in a fine readable style "the archaeological discoveries which directly illumine biblical history" (p. 15). It is his hope that this book will make "the Bible's setting in the ancient world and its relation to its environment . . . more readily comprehended" (p. 15); this desire is admirably satisfied.

After a general chapter on archaeology and one on prehistoric man in Palestine, Dr. Wright utilizes the Nuzi tablets and other ancient sources to illumine the period of the Patriarchs. The results of archaeological excavations of all sorts are used to give witness to the Egyptian sojourn, the exodus, the conquest, and the period of the judges. In chapter VII the author calls upon the Ugaritic texts to delineate the religion of Canaan in comparison with the biblical account of the religious faith of Israel. While the differences are pointed out, the author clearly recognizes that "Canaan had a profound influence on certain spheres of Israelite life, including forms of worship, psalmody, art, architecture and material culture . . ." (p. 118). The book then continues in similar fashion through the Golden Age, Division and Downfall, and the Last Days of Judah. Chapter XI again departs from the historical development to describe Israelite daily life. After a chapter on post-exilic Judah, with a section on the Dead Sea Scrolls (an oversight, p. 214, gives their latest date as 68 B.C. rather than A.D. 68), the last two chapters present the picture of Palestine in the time of Christ and the world of the church during the first four or five centuries. Although the method is historical and a theological interest

undergirds the book, it is neither a history nor a theology; it is a supplement to both.

In general one would characterize the overall tone of the book as well-informed conservatism. In spite of the strong arguments raised against the traditional route of the wilderness wanderings, Dr. Wright leaves the impression that the biblical account of the wilderness wanderings and the location of Mt. Sinai is substantially the correct one. In the matter of the conquest, although he recognizes the difficulties which inhere in any attempt to correlate the biblical with the archaeological evidence the final impression which one receives is that the biblical account is in the last analysis the best that we have. The reviewer who helped to excavate the Bronze Age defenses of Jericho feels that the problem of the defeat of Jericho and the crossing of the Jordan is much more difficult and complex than is implied in the sentence: "The Jericho of Joshua's day may have been little more than a fort" (p. 79).

It is inevitable that about such a book as this there will be differences of opinion. However, the mass of detailed and authentic information on all phases of Israelite life in all periods—houses, fortifications, public buildings, tools, dress, customs of all sorts, etc., together with a multitude of pictures (220; many of them familiar to be sure), fine indexes, maps (8 in black and white from the *Westminster Historical Atlas*), and many bibliographical references (frequently from the author's own writings), combine to make this volume of great value for ministers, intelligent laymen, seminarians, and college teachers. Unfortunately, the publishers have unnecessarily, in the light of other recent publications, priced the book out of the reach of many of these people.

H. NEIL RICHARDSON

*American School of Oriental Research
Jerusalem, Jordan*

Atlas of the Bible. By L. H. GROLLENBERG.
Translated and edited by JOYCE M. H.

REID and H. H. ROWLEY. Foreword by W. F. ALBRIGHT and H. H. ROWLEY. Preface by ROLAND DE VAUX. London and New York: Thomas Nelson and Sons Ltd., 1956. 166 pages. \$15.00.

Rand McNally Bible Atlas. By EMIL G. KRAELING. New York: Rand McNally & Company, 1956. 487 pages. \$8.95.

Three excellent Bible atlases are now available in English. The first is the well-known *Westminster Historical Atlas to the Bible*, widely used since its original publication in 1945 and now issued in a revised edition reviewed in this *Journal*, January 1957.

The second, the Grollenberg *Atlas*, was first published in Dutch as *Atlas van de Bijbel* (Amsterdam, 1954) and has been translated already into French as well as English. It is far and away the most handsome one. Like the original edition, it was printed in the Netherlands, and the typography is of the finest. There is a great wealth of photographs, well selected, effectively arranged, clearly reproduced, and often so beautiful or so striking as to be breathtaking. If one wonders whether the Blind Harper of Leiden is directly enough relevant to the Bible to justify full-page reproduction and also selection for the dust jacket of the English edition, one cannot deny the immense impact which the picture makes. Indeed, as de Vaux says in a prefatory way, a very few of these "eloquent and living" pictures can suffice to evoke a whole civilization. The details in the pictures are carefully explained in the captions, and also it is often shown on the maps just where the photographs were taken.

The maps are also laid out in large size on the large pages of this volume. An ingenious but not unduly complicated system of symbols tells a great many things about the places shown, including relative probability of identifications. The overprinting of legends in what we would recognize as National Geographic Society style provides also a great deal of historical information on the maps.

On them endlessly rewarding journeys in space and time may be made. An index of Places and Persons occupies 25 pages and is intended primarily to catalogue and describe all the geographical indications provided by the Bible.

The accompanying text is simple, well written, and interestingly organized. A moderate and irenic spirit marks the biblical scholarship and there is little reason the work cannot be as useful to Protestant readers as to those of the Church whose Imprimatur it bears. The awe-inspiring scenery at traditional Mount Sinai will of course not convince everyone that that is the correct location of this place. Nor will all agree that the position of Calvary and the Holy Sepulcher is firmly established. Also archeological work goes on constantly and any published book falls behind, as this one does for example in having nothing to tell about New Testament Jericho. The entire New Testament section is perhaps disproportionately brief and one might expect more on such important excavated sites as Philippi and Corinth. Typographical errors were noted on p. 28 col. 1 line 2; p. 35 col. 2 line 24; p. 48 col. 1 line 1; p. 97 col. 1 line 38; p. 106 line 57.

The third volume, the Kraeling *Atlas* is outstanding for its text. Here is a veritable full-scale geographic commentary on the entire Bible. The work is critically oriented and is amazingly abreast up to the minute of publication of the very latest excavations and publications. The dig of Pritchard at el-Jib and the new Babylonian text published by Wiseman with the date of the first taking of Jerusalem by Nebuchadnezzar are already included for example.

It is understood that publishing deadlines imposed undue haste at the last and that various errors such as wrong labels and upside-down Hebrew escaped attention thereby but were to be rectified in a subsequent printing. Also this reviewer was puzzled when Hobab was called a Czech explorer (p. 115), and when the city gate at Tell en-Nasbeh was

found to face toward Jerusalem (p. 272). There are of course also varying views on various problems. Can we really prefer a date around 1300 B.C. for Abraham? De Vaux's results are now much more strongly in favor of the identification of Tirzah with Tell Far'ah than Kraeling allows. Was Jesus as well as John really at Qumran?

This volume is recommended as being a handy bookshelf size for use along with the Bible, but this is hardly an advantage as far as the maps are concerned. They are all too small for greatest effectiveness and ease in use, and all the larger ones are laid out across two pages with the inevitable break in the middle. Likewise the pictures are generally reproduced in small size and without great clarity. But as a scientific workbook for the geography and archeology of the entire Bible this is most detailed and most extremely valuable.

JACK FINEGAN

Pacific School of Religion

OLD TESTAMENT

The Holy Bible. Vol. III. The Sapiential Books. Confraternity of Christian Doctrine. Paterson, New Jersey: St. Anthony Guild Press, 1955. viii + 712 pages. \$5.00

This English translation of the Sapiential Books of the Old Testament—Job, Psalms, Proverbs, Ecclesiastes, Song of Songs, Wisdom of Solomon, and Ecclesiasticus—is to be highly recommended both on the grounds of good English style and of sound scholarship. Based upon the original Hebrew and Greek texts and utilizing the latest knowledge and the soundest scholarly principles, this volume of the Confraternity of Christian Doctrine will be welcomed by all who are interested in modern, reliable English translations.

Each book is preceded by a brief introduction which in most cases sets forth a synopsis of the book, discusses certain questions of higher criticism, and gives an outline of the

contents of the book whenever possible. Only in one or two instances is one ever aware of a sectarianism motivating the writing of these introductions. Often the non-Catholic reader will gain new insights into the use which is made of these books in the Catholic liturgy.

In general one would have to characterize this work as a critical version achieved by applying all of the highest, most objective, and most scholarly standards of biblical criticism. The chaotic condition of the third cycle of speeches of the Book of Job is noted and by means of footnotes the reader is made cognizant of the adjustments which must be made in order to give some order to the text. When necessary for good sense, verses are rearranged and occasionally omitted. In other instances and in other books, glosses are indicated by means of brackets. The Solomonic authorship of Ecclesiastes suggested in the phrase in 1:1—"David's son, Coheleth, king in Jerusalem"—is rightly denied, stating that "such personation however was but a literary device to lend greater dignity and authority to the book" (p. 438).

A further evidence of non-partisan scholarship may be noted by the fifty-one pages of textual notes which support the variant readings adopted throughout the text.

On the other hand, one does find here and there evidences of the traditional position. In commenting on the authorship of the Psalms it is stated that "about half of the Psalms are attributed in these 'titles' to David. The Davidic authorship of some of these is confirmed in the New Testament and, at least in these cases, cannot be prudently called into question" (p. 83). In the case of the Song of Songs "the Lord is the lover and His people are the beloved" (p. 460). Yet here also allowance is made for other views. Never is the traditional view stated—when it is—in a way which could be characterized as dogmatic.

Altogether the English style, the numerous explanatory and interpretive notes at the

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bottom of each page, the introductions, and the critical, textual notes make this volume (and all in this series), one which ought to be on the shelves of all the readers of this *Journal* for constant comparative reference.

H. NEIL RICHARDSON

*American School of Oriental Research
Jerusalem, Jordan*

A Stubborn Faith: Papers on Old Testament and Related Subjects Presented to Honor WILLIAM A. IRWIN. By EDWARD C. HOBBS, Editor. Dallas, Texas: Southern Methodist University Press, 1956. ix + 170 pages. \$4.00

Eleven of Professor Irwin's former students have joined to honor him in this *Festschrift* published on the occasion of his retirement as professor emeritus from Southern Methodist University. Professor Irwin has the unusual distinction of holding this title from two universities, Chicago as well as Southern Methodist. The essays as is usually the case in volumes of this nature cover a wide area.

Ronald J. Williams in "The Fable in the Ancient Near East" ranges through the Sumerian-Akkadian and the Egyptian material pointing out their relation to the Greek Aesop and the later medieval literature. The two biblical examples of Jotham and Joash are discussed. Mention might have been made of the raw material for fables which we have in the Book of Proverbs. Two essays are concerned with New Testament topics. William A. Beardslee in "Identifying the Distinctive Features of Early Christianity" traces the attempts of Harnack, Nygren, Cullmann and Bultmann to discover and describe the essence of primitive Christianity, pointing out both the variety and agreement in their approach to the subject and indicating the incompleteness of all such attempts. Edward C. Hobbs as editor has contributed the Foreword and the final essay on "A Different Approach to the Writing of Commentaries on the Synop-

tic Gospels." He makes the obvious point that the primary purpose of a gospel commentary should be the exposition of the meaning of the evangelist rather than merely using his work to help set forth a historical life of Jesus. But certainly this is not the ultimate purpose. To intimate that the evangelist is as much worth understanding as is Jesus would have astonished and shocked the evangelist.

Of the eight Old Testament papers four are additions to earlier studies by the scholars concerned. Edwin R. Thiele continues his valuable chronological studies with a paper on "The Question of Coregencies among the Hebrew Kings." By answering in the affirmative for Jeroboam II and Azariah, Thiele is able to bring the data for the two kingdoms into agreement. In "The 'Enthronement of Yahweh' Psalms," W. Stewart McCullough amplifies the negative position he had taken in the Interpreter's Bible. The Enthronement theory is not to be considered in the interpretation of such Psalms as 47, 93, 96-99. Charles F. Kraft, in "Some Further Observations Concerning the Strophic Structure of Hebrew Poetry," continues his studies by a comparison of the Ugaritic strophic structure with that found in Hebrew poetry. He pleads for a recognition of the strophe in our future translations and printing of the Old Testament. Harry M. Orlinsky in "Notes on the Present State of the Textual Criticism of the Judean Biblical Cave Scrolls" argues that the Qumran scrolls do not favor the Septuagint over against the Masoretic text.

In the remaining essays Grace Edwards attempts to find by an examination of "The Exodus and Apocalyptic" the transitional link between prophecy and apocalypticism. On the basis of an analysis of the Exodus tradition as it appears in the prophetic books, Miss Edwards sees the shift taking place in the sixth century. Walter G. Williams interprets "Jeremiah's Vision of the Almond Rod" on the basis of the late passage in Numbers 17 as a revolt against his training as a

priest. Jeremiah's vision recaptures the original meaning of Aaron's Rod over against the twisted use to which it had been put by the priesthood. This is a weighty superstructure to build on a passage probably composed two centuries after the time of Jeremiah! In "Some Historical Perspectives" Herbert Gordon May discusses evaluations other than the traditional ones of David, Zedekiah, the Canaanites, the Pharisees and Israel itself. R. B. Y. Scott considers the meaning of the phrase "The Service of God" in terms of the Hebrew concept of worship. Worship must involve personal commitment coupled with participation in the life of the community. This commitment must be present and immediate, not merely traditional. The forms of worship are subsidiary to the inner reality of this experience.

CORWIN C. ROACH

Bexley Hall,
Kenyon College

Prophecy and Religion in Ancient China and Israel. By H. H. ROWLEY. New York: Harper & Brothers, 1956. 154 pages. \$2.75.

Drawing upon his former years as teacher in China, Professor Rowley brings together into comparison and contrast the great prophets of Israel with the almost contemporary dynamic figures of the Far East, Confucius, Mencius, and Mo-tzu. In this dual treatment individual chapters are devoted to the prophet as a statesman, the prophet as reformer, the prophet and the golden age, the prophet and worship, and the prophet and God.

In spite of differing cultural environments, many similarities are pointed out. Although the Chinese did not take such vigorous part in political issues, they constantly instructed in matters of state. Although not pronouncing the name of God so frequently, to the Chinese the will of God was the only basis of well-being. The Chinese also were much

the same in "their courageous condemnation of the greed and ambition of rulers" and in their stress upon character. Even though not such passionate champions of the poor and helpless as the Hebrew prophets, the Chinese sages were moved by compassion for the common people and an eagerness to change society by eradicating some of its crying ills.

In spite of such similarities, there also were significant differences. While the Hebrew prophet frequently imposed his messages with impassioned vehemence upon large captive audiences at shrine or mart, the Chinese sage usually spoke in more restrained manner from calm reflective thinking in home or garden by way of response to questions, using the dialogue method of presentation, always with an academic touch and appeal to the intellect. While the prophet spoke to the masses of people, the Chinese addressed himself to the influential. The Chinese also had more formal groups of disciples. The Hebrew attacked the prevailing forms of worship, trying to make them more meaningful, but the Chinese tended to be concerned with the correctness of ritual. The Chinese felt God remote, but the Hebrew gained comfort from consciousness of the divine nearness.

It would appear to this reviewer that while Israel had two distinctive classes of leaders working for human betterment, the prophets and the sages who produced wisdom literature, in China these two interests never diverged but were combined in blended form in a unitary line of religious leaders. These displayed more "precision of speech" than the prophets of Israel. On the other hand, they spoke with more "power of speech" than did the wise men of Israel.

Because the Hebrew prophet dealt so adequately with problems of government, society, and religion, it was scarcely needful for the sages of Israel to invade those areas. So they contented themselves with treating usually the more common everyday relationships of life. Even so, in spite of Professor Rowley's brilliant attempt to regard the religious

leaders of China as prophets, this reviewer still feels their affinities to Jewish wisdom literature are closer.

This book has copious footnotes on almost every page. Its scholarly usefulness is enhanced by the four fold index, according to subjects, modern authors, Biblical references, and references to Chinese religious classics.

ROLLAND E. WOLFE

Western Reserve University

A Survey of the Old Testament. By W. W. SLOAN. Nashville: The Abingdon Press, 1957. 334 pages. \$3.50.

The author quotes a college student's remark that the moral of the Samson story is, "Never trust a woman." When a young man in one of my classes suggested that the theme of the Samson story was "the treachery of woman," a girl responded that the story was an even more powerful commentary on "the stupidity of man." It speaks well for Sloan's style that the reader finds himself repeatedly stimulated to join in the conversation.

I have no objection to a combination of humor, imagination and unconventional language in expounding the Bible. It is unfortunate that the author occasionally uses language in paraphrasing the Bible which lacks the artistry of the original. The woman of the valley of Sorek is made to say: "O Sammy dear, what makes you such a big he-man? How did you get such wonderful muscles? How could your loving little Delilah ever make you behave?" In my judgment Sloan is much more fortunate in imaginative expression when he speaks of Samuel "tucking up his skirts into his belt and poking his long white beard into the front of his robe" before he "hewed Agag in pieces."

Sloan does not always avoid the "peril of modernizing." The plagues, for example, are interpreted in a rationalistic fashion. "We do not know whether only the Nile water or all water in Egypt had a red tinge. We do

know that at the present time . . . when the water of the upper Nile is low, vegetation rots in it giving the river a reddish-brown color. . . . The Israelite territory, Goshen, was to be exempt from the swarm of flies promised to afflict Egypt. Was this because the Israelites had developed a better sanitary code than the Egyptians? Physicians today marvel as they read the sanitary rules reported to have been put into effect in the wilderness by the Israelites." Sloan continues with a facile explanation of the exaggerated number of Hebrews said to have left Egypt and a too brief discussion of the problems of the date and route of the exodus. The result is an account which can be easily understood by the twentieth-century American but which fails to convey the mysterious sense of destiny which characterizes epic in general and Hebrew epic in particular. No birth is painless; least of all the birth of a nation.

Sloan is too well acquainted with the various cultures of the world, including those of the Near East, to go overboard with modernizing interpretations. He has a way of introducing the student to customs and ways of thinking in our contemporary world which are similar to those of the ancient Hebrews. Thus he bypasses many a thorny intellectual problem which the student has created for himself because of his provincialism. The age of Methuselah *et alii* is a matter of concern to some of our students. "We forget that other peoples of the world often have an outlook different from what we have in America. The Oriental holds old age in very high regard. . . . The Scandinavian people have a similar respect for age. People's pictures are put in the newspaper when they reach sixty, seventy, eighty or ninety years of age. . . . The attitude in Bible lands was similar. Reasoning ran something like this: reaching old age indicates greatness, being favored by God. Heroes of the past were great. . . . Men whose names had been preserved since long before people could write must have been very great, must have lived hundreds of years."

On first reading this may seem to be a "modernizing" explanation. I am convinced it is the very opposite. Sloan here makes the "modern mind" come to terms with Hebrew values and ways of thinking.

I believe Sloan uses too much space paraphrasing the contents of the Old Testament. With translations like Smith-Goodspeed and R. S. V. available the student should read the Bible for himself. Sloan does not give sufficient space to sketching the historical and literary background which the student needs for an appreciative reading of the Old Testament. Sloan's wide scattering of the books which deal with the nationalist-internationalist tension in Hebrew culture tends to blur its vast importance. His discussion of the book of Ruth in one of the chapters on the age of the Judges struck me as out of place. We don't discuss Shakespeare's Macbeth in connection with the reign of Duncan.

A Survey of the Old Testament has many strong points. As already implied it is lively and interesting. It is not burdened with technicalities which are of interest only to the specialist. The assignments and suggested program of outside reading will commend themselves to many teachers. The book is well organized for the first three-hour course in Bible. There are forty-two chapters, one for each day in the semester with allowance for one or two petition-won vacations.

EUGENE S. TANNER

The College of Wooster

The Messiah in the Old Testament. By HELMER RINGGREN. Chicago: Alec R. Allenson Inc., 1956. 71 pages. \$1.50.

This is volume 18 of the studies in Biblical Theology and it emanates from the Scandinavian School from which some significant volumes on this subject have recently emerged. This volume is not as massive as Sigmund Mowinckel's *Han som Kommer* (recently translated under the title, *He that Cometh*). Ringgren hews close to the line of

Mowinckel and seems anxious to avoid the extravagances of his fellow-countrymen Ivan Engnell and Geo. Widengren. All these scholars center Old Testament theology and interpretation around the motif of the sacral king.

Ringgren is motivated in his writing by an anxious concern to narrow the *Abstand* which he fears may arise between the critical scholar and the practical interpreter, lest the preacher be saying one thing in his study and another thing in public. Ringgren seeks to find support for the homily from historical exegesis. This he attempts to show by an examination of the Royal Psalms, Messianic Prophecies, and the Songs of the Suffering Servant. It is doubtless true that if this central motif of the sacral king could be proved for the Old Testament, the unity of Biblical thought might be made more obvious and interpretation made easier. The present reviewer is not convinced as to the centrality of this motif in the Old Testament: it seems to him that the advocates of this theory have thrust the background into the foreground and are making central in the Old Testament things that were only peripheral. Ringgren follows Mowinckel in his theory of the cultic origin of eschatology and holds with him that through disappointment with the real kings of Israel the people were constrained to project their hopes to the future ideal. But Old Testament eschatology is not born of despair: it has its roots in a living vital faith. It may be, as Lindblom has recently suggested, that the term eschatology requires more precise definition. Likewise, with reference to Messianism which to Engnell is "elaborate king ideology" and to Mowinckel does not appear before the exile, Ringgren seeks an intermediate position. He finds the thought of the New Testament Messiah in the idea of the sacral king: this seductive idea currently finds much support. To this author Israel is the Servant of the Lord and the sufferings of the Servant are interpreted in terms of the sacral king. This seems more than doubtful, no less doubtful than

Mowinckel's individual interpretation. Ringgren is inclined to agree with those who hold the Individual Laments of the Psalter are to be interpreted of the king but this also is wide open to question.

This volume raises quite a few important questions and one may not always be satisfied with the answers suggested. But the writer is not at all dogmatic and his work has distinct value in its stimulating suggestions that should provoke further thought.

JOHN PATERSON

Drew Theological Seminary

Maccabees, Zealots, and Josephus. By WILLIAM REUBEN FARMER. New York: Columbia University Press, 1956. xiv + 239 pages. \$4.50.

Professor Farmer's study, a revision of his Union Seminary dissertation, is a valuable introduction to one of the most significant problems in the history of Judaism and of early Christianity. The problem is posed by Josephus' statement that the origin of the Jewish rebellion of A.D. 66-70 lay in the foundation of the "fourth philosophy" in the year 6, when Zadok and Judas resisted Roman rule. Farmer provides considerable evidence to show that this revolutionary activity was not new and that the memory of the Maccabees, cherished among the Jewish people, provided steady fuel for anti-Roman propaganda (including apocalyptic) and activities. (We miss a reference to H. Windisch, *Der messianische Krieg und das Urchristentum*.) The *Dead Sea War of the Sons of Light Against the Sons of Darkness* reflects a similar nationalism. In the concluding section of the book he relates this evidence to the ministry of Jesus, rather in the manner of Cullmann (*The State in the New Testament*). The analysis of the gospels seems rather brief; for example, does Matt. 26:52-53, cited on p. 196, reflect Jesus or Matthew (cf. G. D. Kilpatrick, *The Origins of the Gospel According to St. Matthew*, p. 44, for Matthew)?

To the evidence for festivals related to the Maccabees (pp. 132ff.) should be added the testimony provided by the Christian festival, at Antioch and elsewhere, which presumably reflects an earlier Jewish commemoration. And IV Maccabees shows how the martyrs were interpreted in a semi-philosophical milieu, whether in the time of Caligula (M. Hadas) or in that of Hadrian (A. Dupont-Sommer); it implies an enthusiasm for them in existence in non-philosophical circles.

Farmer appeals for an historical treatment of Judaism and of Jesus which will do justice to the background of militant nationalism in their day. This is surely right, and then one should go on to consider the life of the early church as at least in part an expression of the faith of those who were not at home in the Roman empire, though this aspect should not be exaggerated.

ROBERT M. GRANT

University of Chicago

QUMRAN SCROLLS

The Dead Sea Scrolls and the Originality of Christ. By GEOFFREY GRAYSTONE. New York: Sheed & Ward, 1956. 117 pages. \$2.00.

This book of four brief chapters originated as a series of articles in the *Irish Theological Quarterly* and are here presented for a wider reading public. As a whole the material is well written and presents the story of the Dead Sea Scrolls in a very readable style.

After a succinct and accurate presentation of preliminary matters in Chapter One, the author takes up in Chapter Two the question of resemblances between the New Testament and the Qumran writings. The main point of view underlying this discussion is that the similarities between the two may quickly be explained by the fact that both are dependent upon the Old Testament. He deals with such matters as the sacred meal, community of possessions (no parallel in the Old Testament), baptism, leadership and terms for the leaders,

moral teachings, and others. Under the heading of morality he notes the Qumran sect's opposition to impurity, their hostility to riches, stress on brotherly love, and conversion and repentance as preparatory to the "way of perfection." Also he marks for special emphasis their ideals of justice, truth, and humility. He concludes, as he begins, by emphasizing that the Qumran sect's "roots are firmly fixed in the Old Testament and . . . verbal likenesses . . . should . . . be referred back to the same O.T. as a common source" (p. 58).

In Chapter Three Father Graystone deals with "the religious philosophy of the Qumran sect." Under this heading he deals with angelology, eschatology, the doctrine of the two ways, and the holy spirit. Finally, he deals with the relationship of Jesus to the Teacher of Righteousness, stressing especially the differences between the two and pointing out that "the sectaries had no great love for the 'Davidic Messiah' of prophecy, whom Jesus claimed to be" (p. 75). In concluding this chapter he recognizes the value which these documents have for "a first hand picture of a kind of *tertium genus* in Jewish religious life" (p. 77) but doubts any "direct, causal influence of the Qumran writings on the origins of Christianity" (p. 79).

Chapter Four is a critique of Edmund Wilson's *The Scrolls from the Dead Sea*. He feels that Wilson's weakness is basically one of method in which he fails to take into account the sect as a whole.

In conclusion our author states his position as follows: "the candid reader who examines carefully the writings of Qumran and then turns to read the New Testament cannot fail to be impressed with the tremendous gulf that separates the two sets of writing. In fact . . . the more one thinks over the matter, the more one grows sceptical over the whole question of direct contacts between the Qumran literature and the New Testament" (pp. 96f.).

It is certainly true that at the present state of our knowledge it is better to err on the side

of caution than of daring, but the reviewer is convinced that there is far more conservatism in this book than is necessary.

H. NEIL RICHARDSON

*American School of Oriental Research,
Jerusalem, Jordan*

NEW TESTAMENT

Introduction to New Testament Study. By DONALD T. ROWLINGSON. New York: The Macmillan Company, 1956. xvii + 246 pages. \$3.95.

Donald T. Rowlingson is Professor of New Testament Literature at the Boston University School of Theology. The present volume is his attempt to deal with the New Testament in such a way that "the reader may be helped to discover for himself the living vitality of this marvellous collection." It is geared to the needs not of the specialist but of the theological student or serious-minded layman. This objective is exceedingly difficult to reach as any scholar who has attempted it knows. Rowlingson has done an admirable job. His presentation is exceedingly readable, he succeeds in walking the line between oversimplification on the one hand and ponderous and detailed scholarship on the other. In other words, his book is characterized by relative simplicity and sound scholarship. This combination is a necessity in relation to his objective.

The book is written with a warm appreciation of the subject matter with which it deals. Yet this appreciative attitude in no case vitiates the critical approach; indeed it adds to it for true interpretation of the New Testament must convey not only the ideas contained therein but also something of the mood and spirit of the literature as well. It is encouraging to discover that this can be done without an over-emphasis on the New Testament *kerygma* or an attempt to make ancient eschatology fit the needs of the present day. Regarding the latter, Rowlingson treats it simply

as an ancient view of the end of the world which did not materialize.

As to organization, the book is divided into four main parts. Part I is introductory and deals with the goal of New Testament study and with presuppositions and method. Part II is devoted to a study of the Synoptic and Johannine pictures of Jesus and with the formation of the Gospel tradition; also with a brief account of Jesus' career. The brevity of this account is perhaps symptomatic of the state of the study of the life of Jesus prevailing in our time. It is much easier to delineate the Synoptic picture of Jesus than it is to reconstruct the historical career. This is said not as a criticism of the book but as an observation on the current situation. Part III deals with the Acts of the Apostles, the letters of Paul and the primitive church. Part IV assesses the Christian movement to A.D. 150 covering the documents of that period. It also contains a chapter on the development of the New Testament canon. At the close of each chapter there is appended a well-chosen annotated bibliography, and an index completes the volume.

The outline is well executed. The period from Paul to the close of the New Testament period is difficult to outline partly because, with the exception of the Jewish-Roman war and the destruction of Jerusalem, there are no clear-cut "watersheds," and partly because of the absence of any historical narrative document covering the period. Rowlingson's choice of topics compensates greatly for these lacks.

While attention is paid to the various books which make up the New Testament, the treatment is more than an assessment of their messages. This is of course essential and is not neglected, but the effect of the organization is to give a sense of the development of the movement as well as an understanding of the documents.

This is a book well worth the study of serious students of the New Testament whether in training for the ministry or engaged simply

in the deepening of their understanding of the vital period of Christian beginnings.

ERIC L. TITUS

Southern California School of Theology

The Gospel of Mark. By WILLIAM BARCLAY. Philadelphia: The Westminster Press, 1956. 390 pages. \$2.50.

This is the first of a series on the New Testament, *The Daily Study Bible*, first published in England and now beginning in America. For its purpose, it is one of the best books on Mark that I know. Mr. Barclay, who is a lecturer in New Testament at the University of Glasgow and author of another recent study, *A New Testament Wordbook*, has undertaken to reach the non-technical reader with a volume which sets forth the results of modern scholarship combined with the aim "to make the teaching of the New Testament books relevant to life and work today."

Among the attractive assets of this work are its handy size; its fresh translation of Mark; its vivid readable style; its important points, outlined by number and italics; its abundant and varied illustrations, drawn from life and literature today, but also from Jewish, Greek, and Roman sources; its use of pertinent poetry; its use of the Greek lexicon for original meanings of words and its sincere appeal to understand and to practice the Christian way as set forth in the Gospel of Mark.

There is an introduction, which too briefly deals with the traditional author, his sources and characteristics, but which establishes the claim that Mark is *the essential gospel*. The rest of the book is separated into about 130 topics, each with capitalized headings, which are sometimes most apt. Each topic contains a short section of Mark followed by an interpretation. Occasionally there are excellent rapid summaries of important ideas or issues like "The Jewish Ideas of the Messiah," pp. 199-203 or "Things to Come," pp. 317-321.

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This arrangement of topics lends itself well to daily study, but sometimes results in separations of the unity of certain stories or teachings. The scholarship is competent, resourceful and trustworthy. There is an excellent balance between historical information and devout inspiration. The interest and the emphasis fall upon the positive, helpful understanding and use of the Gospel, but Mr. Barclay does not blink at a hard passage like the fig tree incident in which he rightly finds "insuperable difficulties" in taking it literally (p. 282). Sometimes a possible idea is stated like a fact, e.g., Jesus delayed his public work until he was 30 because Joseph died and Jesus had to support the family (p. 140). Our sources scarcely provide as exact knowledge as is given about the garments of Jesus' day (p. 141) or about the cross (p. 379). It is an overstatement to hold that Jesus' idea of religion "had nothing in common at all" with the ideas of Scribes and of Pharisees (p. 109). There is some uncritical use of the Mishnah, which in the third century A.D. may not reflect the actual conditions in Jesus' day. A "study Bible" certainly deserves an index, which is not provided. Type errors or omissions of words appear on pp. 41, 42, 196, 282, 283, 362. But all in all, this is an excellent book.

DWIGHT M. BECK

Syracuse University

The Message of the Fourth Gospel. By ERIC L. TITUS. New York: Abingdon Press, 1957. 253 pages. \$3.50.

Recent studies of the Gospel of John, published by scholars who have abandoned the traditional view of authorship, reflect the predominance of two types of approach.

On the one hand, the independence of John is assumed. No attempt is made to understand the message of the Gospel from the standpoint of the Synoptics or of the epistles of Paul. The central ideas of John are considered against the background provided by

certain non-Christian writings of the time and region. By thus recovering the thought world of the evangelist and of his readers the intention of the Gospel and its theological significance are grasped. C. H. Dodd and R. Bultmann are noteworthy representatives of this "history of religions" approach to the Fourth Gospel.

On the other hand, some modern scholars, perhaps the majority, hold that the dependence of John upon earlier New Testament writings has been established by "source criticism." Any adequate interpretation of the message of John must therefore go hand in hand with an appreciation of the particular use which the Fourth Evangelist has made of his sources.

The author of this new commentary, the professor of New Testament Literature at Southern California School of Theology, aligns himself with scholars of the second group. Titus is confident that John employed Mark and Luke, and probably Matthew. Some of the evangelist's ideas were drawn from Acts, and Paul's epistles have also influenced him. No serious effort is made to relate John's Gospel to specific non-Christian writings of the period, although "the atmosphere of Hellenism" in which the author lived is not ignored. At every point Titus rests his interpretations upon the evangelist's selection and adaptation of materials from New Testament sources.

Now it is obvious that the reader's estimate of this commentary will be affected by his opinion concerning the adequacy of this approach of Titus, and the correctness of his analysis of John's literary methods.

Many Journal readers will be familiar with the main lines of interpretation developed in this commentary. They were presented in a small book, published by the author in collaboration with Ernest C. Colwell, entitled *The Gospel of the Spirit* (New York: Harper, 1953) (reviewed JBR, Vol. XXII, Pt. I, 1954). It is well that one of these scholars has undertaken a commentary on

John for some of the critical positions espoused in the 1953 volume needed fuller validation. Some of these positions, defended in the commentary, are: the Spirit and not the Logos is the central theme; sacramentalism is alien to the thought of the evangelist; the Cross of Jesus has been radically reinterpreted; the eschatology of the Fourth Gospel is different from that of the early Church and of Paul.

In Part I of this volume the literary methods of the Fourth Evangelist are analyzed; the proposition is defended that the Logos doctrine is not the controlling idea of the Gospel, and the thesis is developed that the Spirit is. The problem of origin is not discussed, however the author's views are reflected on such matters as the following: the Gospel dates from the middle of the Second Century; recent efforts to relate the thought of this "Greek Gospel" to the sect of Qumran are unconvincing.

Part II is a commentary on the Gospel, section-by-section. In *The Gospel of the Spirit*, Colwell and Titus observed that a verse-by-verse analysis of John obscures or else distorts its truth. Accordingly, Titus has attempted to deal with "the natural units of material" in the Gospel, to note the progression of thought in each and the major stress of the evangelist. This unitary approach is one of the most valuable features of the commentary.

Titus has conceived of his task within clearly defined limits. He is disinterested in relating "the Jesus of history" and the Jesus who is the mouthpiece for John's "normative teaching." Furthermore, there is no effort to relate the ideas of the Gospel to theological problems manifested in the history of Christian thought or in contemporary Christian scholarship. He is concerned to do justice to the plain sense of the evangelist's "message."

Doubtless some readers will agree that the purpose of this commentary is too narrowly conceived for it to be wholly satisfying. It will also be observed that the author is not

always able to limit himself to his announced purpose. To account for the Lazarus story as a literary construction based on several passages from Luke's Gospel, or to provide the Parable of the Good Shepherd with a *sitz im leben* in the Second Century Church, is surely to mix "solutions" of historical questions with an interpretation of their meanings. The reviewer wishes the author had dealt more extensively with such historical questions, and that he had also given fuller expression to some of the theological implications of the text. The title of the book promises us more than is provided. On the other hand, it may well be that the author set more modest aims. His acute analyses of the probable sources employed by the evangelist and of his literary methods represent a significant contribution to the study of the Fourth Gospel.

J. L. PRICE, JR.

Duke University

The State in the New Testament. By OSCAR CULLMANN. New York: Charles Scribner's Sons, 1956. ix + 123 pages. \$2.50.

Of the special studies in New Testament problems by Professor Cullmann the present volume is by no means of least importance. It takes its place alongside *Peter and Christ* and *Time*.

Cullmann sees as basic the "chronological dualism" of primitive Christianity. On the one hand the end is already an accomplished fact and on the other its consummation is in the future. The State is therefore viewed as provisional; it has a legitimate function to perform but at the same time must not be accepted uncritically. There are bounds beyond which the State may not rightly advance. When it demands men's devotion and worship, then it has overstepped its proper limits.

Cullman finds a unified viewpoint throughout the New Testament. The differences between Jesus, Paul, and Revelation are ap-

parent, not real. Jesus' statement about rendering to Caesar the things that are Caesar's and to God the things that are God's is not as neutral toward the State as might appear at first glance. All of life belongs to God, and, with respect to the State, it is money, mammon, that men should *give back* to Caesar. From other sources we know what Jesus thought of money! Nevertheless, Cullmann finds in Jesus' words about paying taxes recognition both of the State's legitimate function and of its limitations.

With regard to Paul's attitude toward the State, Cullmann feels that the great fallacy of many interpretations is to read Rom. 13:1 ff. apart from I Cor. 6:1 ff. and I Cor. 2:8. If one is used to check the other it becomes clear that Paul presents a view which coincides with that of Jesus, viz., that the State may legitimately operate within certain limits but when it transgresses these limits it must be resisted. Interpretations of Rom. 13 which give particular stress to the single statement, "Let every man be subject to the powers prevailing over us," are wrong both in their assessment of the meaning of the section in context and in their failure to note Paul's warning in I Cor. 6:1 ff. to avoid national courts of justice and his reference in I Cor. 2:8 to "rulers of this age."

Cullmann finds no real difference in point of view toward the State when he assesses the Johannine apocalypse. To be sure, its attitude is clear and unequivocal, but the difference in tone is due to the situation; here the Roman State has overstepped its legitimate bounds: it demands what is God's. Here the invisible powers of which Paul speaks have found their embodiment in governmental power carried to excess.

The conclusion is that Jesus, Paul, and Revelation are in fundamental agreement in their view of the State.

In his discussion Cullmann does not deal with I Peter or with the Pastorals. He feels that I Peter 2:13-18 is related to Romans 13:1 ff. This failure to deal with I Peter

seems to me a real weakness. Could it be that he finds it difficult to unify that passage with those treated? This leads to the real question posed by the book: Is the New Testament as consistently united on this matter as Cullmann suggests? The tendency of New Testament writers, with the exception of Revelation, to create an apologetic for their relations with the State would suggest that the demonic interpretation was less clearly defined than he indicates. His interpretation of Rom. 13 and of the Corinthian passages seems forced.

In his efforts to relate Jesus to the State, Cullmann seems to go too far in his identification of Zealot elements in the movement. He makes much (and rightly so) of the fact that one Zealot was a member of Jesus' company. But he goes on to suggest that Judas was a member of that revolutionary group; also Peter, and possibly the sons of Zebedee. Jesus himself died because the Roman authorities believed that he too was a Zealot. The movement of Jesus, it would seem, had the form but not the substance of Zealotism.

The book is a well-written, thoroughly provocative, presentation of a perennially important problem. Certain allusions in it suggest that the modern situation was dominant in Cullmann's mind when he wrote the book and that he was concerned in his study with the problem of relevance.

ERIC L. TITUS

Southern California School of Theology

Theology of the New Testament. By RUDOLPH BULTMANN. Vol. II. Translated by KENDRICK GROBEL. New York: Charles Scribner's Sons, 1955. vi + 278 pages. \$4.00.

The second volume of Rudolph Bultmann's great work includes his study of the Johannine Gospel and Epistles and of "The Development toward the Ancient Church." The latter is pursued through the Pastoral Epistles, Revelation and the Apostolic Fathers.

By his conscientiously faithful translation into excellent English, Kendrick Grobel has rendered a highly significant service to English-speaking students of the Biblical message.

For most readers this volume will not seem quite so iconoclastic as the first. Much of it can be anticipated after the first volume has been studied, for the same themes are carried boldly through to the end.

Bultmann insists that the life and teachings of the historical Jesus continued to be of little interest to the later writers, as to the earlier, excepting Luke. Evidences to the contrary are confronted, but are quickly dismissed as spurious or as representing actually the teachings of the Christ who is to come. The teaching is of concern to faith only as eschatological. Whether it occurs in the imperative or the indicative mood, it is intended to hold before the reader the necessity of existential decision for or against Christ and this decision must be ever-renewed.

The author believes the Fourth Gospel to have been written "some interval of time after the first literary fixation of the synoptic tradition but very probably still within the first century" (10), since there is evidence that it was known in Egypt by about 100 A.D. The "semitizing Greek" of the present Gospel is its original language. Gnostic mythology, and not the Old Testament nor Philo's philosophy, is the source of John's concept of the *Logos*. By maintaining this view, Bultmann safeguards his existentialist interpretation against any idea that "the Word" implies an orderly, divine purpose in the universe.

Few readers will be surprised by emphasis on John's centering of attention upon Jesus as Revealer of God. But some may be startled to read that "Jesus as the Revealer of God reveals nothing but that he is the Revealer" (66). That seems to me a gross exaggeration. Yet I confess that when I was driven to restudy of John, I found considerably less of ethical instruction and somewhat

less of instruction about the God revealed than I had thought was explicit in the Gospel.

This experience of mine is probably characteristic of the effect of Bultmann on his readers. His method and his dogmatic existentialism lead him to many extreme positions which will convince few. Yet the evidence he presents is sufficiently impressive to compel study of the New Testament from provocative new points of view and so to stimulate much fresh learning.

It should be added that there are quantities of information and many interpretations contained in this volume which I welcome heartily. Among the ideas which I would applaud are Bultmann's teachings that *both* the Holy Spirit *and* intelligent practical considerations led to church organization and order (99); that I John praises a mutual love in the Christian fellowship which should be extended to include non-Christian brothers (82); that classical orthodoxy is actually "only the most successful heresy" (137-38); and that Christian eschatology is profoundly social (192), though I should insist that it was also as deeply individual as Bultmann regrets finding Ignatius to imply.

The bibliographies, including a valuable supplement by the translator, will be found useful for many purposes. The use of Bultmann's two-volume work will be greatly aided by three indexes to the whole, the first indexing important Greek terms employed, the second listing selectively New Testament passages discussed, and the third being a thorough subject index.

L. HAROLD DeWOLF

Boston University

PSYCHOLOGY AND RELIGION

Christian Essays in Psychiatry. Edited by PHILIP MAIRET. New York: Philosophical Library, 1956. 189 pages. \$4.50.

Too long scholars have worked in walled-up compartments isolated from other fields of study, spinning theories based on cloistered

assumptions and concepts not shared by others or cast in a common language for open communication. It is, therefore, heartening to see scholars in one discipline reaching out to communicate with those in other disciplines, with tentative and uncertain steps, yet in the exhilarating discovery that we can learn from each other in a world of mutual understanding. Such activity is particularly fruitful right now in crossing the frontier between psychiatry and religion, with ever new voices joining the conversation in lively tones and various moods.

The present book is such a conversation among ten writers who submitted their papers to each other for group discussion during a period of two years in London. Seven of them are practising psychiatrists and three theologians and an educationist. The Anglican, Roman Catholic and Methodist communions are represented in the group. They do not attempt to present one comprehensive view of the subject, or by any means to hide their differences, but they have listened intently to each other and consequently modified to some extent their essays due to these conversations.

In the opening chapter D. Stafford-Clark, M.D., considers the nature of the problem in terms of how the psychiatrist and priest may better work together by perceiving their agreements and differences. Both are concerned with man's needs. One of these is the need to believe, for man cannot be content to accept life as meaningless. It is a curiously naive assumption that it is unscientific to acknowledge the reality of a need whose satisfaction cannot be completely explained or guaranteed by scientific methods. Religion is not a projection of gratification, but a quest for a relationship in which to give rather than receive. Man is perpetually experiencing conflict, in which he needs both the doctor and the priest. The psychiatrist straightens out his tangled emotions and helps him to understand his needs, by which he may open his mind to God if he chooses. The Christian

priest can help him to reconcile the inevitable conflict between loving and hating through a relationship to God.

Other authors treat the religious development of the individual, the religious attitude in children, the phases of psychic life, and psychiatric concepts, presuppositions and treatment mainly from a Jungian point of view. Victor White writes on guilt, theological and psychological; Dennis Martin on religious symptoms in mental disease.

Taken as a whole, the essays are well thought out with originality to tease the advanced reader and clarity of exposition to please the beginner. The content is richer in psychiatric than in theological insights, yet the effort is to see each in reference to the other. This would be a good resource for an interprofessional group to use as a springboard for a series of discussions together, and perhaps as a challenge to further discovery and writing on these frontiers.

PAUL E. JOHNSON

Boston University

The Death and Rebirth of Psychology. By IRA PROGOFF. New York: The Julian Press, 1956. xii + 275 pages. \$4.00.

This book will be as significant for the theologian as for the psychologist. It will be as useful to the teacher as to the research scholar. How can we claim so much for a book of 275 pages? Because it deals with the nature of man, which is our common concern, in a searching way through the perceptions of depth psychology, challenging our traditional rationalism and probing the creative potentialities of our life. The theme is that psychology points beyond itself and the flimsy hedge of scientific naturalism, to metaphysical relationships open to religious experience to give man his ultimate meaning and purpose.

The genre of the study is a journey of historical criticism from the psychoanalytic work of Freud along the branching theories of Adler, Jung and Rank. It was Freud who dis-

covered in man more than the conscious activity of superficial reason, undertaking to chart the dark recesses of the unconscious. Yet his own reductive method of analysis in the limitations of naturalistic science led him to a conflictual pessimism as to the destiny of man. But there were seeds of transformation in his creative pioneering that Adler developed as a law of overcoming in the present moment with social feeling or love of neighbor toward a religious experience of life's meaning.

Jung saw in the symbols of many cultures patterns of behavior or possibilities of action he named archetypes that reveal an objective psyche beyond the personal unconscious. There is aim and purpose in life at every level directed by a spontaneous insight emerging from a deeply unconscious source. In order to fulfill his nature, man must reach beyond his own present limitations to an integration of greater significance, the Self, which represents the infinite depth and magnitude of personality, which touches a reality that is more than psychological in nature.

It was Rank who most concisely said that psychology is a transitional phenomenon in modern history. He turned from the determinism of Freud to reaffirm the will, and to unite the conscious and the unconscious in the will as an organizing force constituting the creative expression of the total personality. Most significant is man's will to immortality in the endless struggle for self-perpetuation in social relationships. The sources and aims of creative living spring from irrational depths of life, but we rationalize to avoid life. Vital religious experience goes beyond psychology, for personality has metaphysical overtones of revelation and rebirth to be heeded in the search for meaning.

From the integration of these pioneers there is emerging a new psychology to perceive man as an organism of spiritual depth and magnitude; to nourish and strengthen the creative potentialities of our life. It may free us from the chronic pessimism of this

age of anxiety and extend the range of our experience in new spiritual vistas. It has a major role to play in the making of the new era, in which by the meeting of art, science and religion man may come of age.

PAUL E. JOHNSON

Boston University

THEOLOGY, ETHICS, AND SCIENCE

Dynamics of Faith. By PAUL TILLICH. New York: Harper & Brothers, 1957. xix + 127 pages. \$2.75.

It is a boon to readers that both themes and variations are possible. The constant repetition of a theme without variations becomes drabness. Continuing variations with no theme draw us into activity, but activity whose only *logos* is that which maintains the variations.

Dynamics of Faith is a series of variations on several themes which Tillich has made structural in his interpretation of existence, all of these centering around the meaning of faith. This volume is one of a series of "World Perspectives" edited by Ruth Nanda Anshen. In a statement introducing this particular volume, Dr. Anshen states: "The purpose of such inquiries is to clear the way for the foundation of a genuine *world* history not in terms of nation or race or culture but in terms of man in relation to God, to himself, his fellow man and the universe that reach beyond immediate self-interest" (xii, xiii). Paul Tillich, with his emphasis on the universal and concrete, is a most happy choice to interpret the meaning of faith.

Tillich's method is to define faith, discuss the symbols, types, truth, and life of faith, and to conclude with a brief statement on the "possibility and necessity of faith today." Throughout the discussion a kind of faith is suggested that is universal while being concrete, and concrete without becoming idolatrous. "Faith is the state of being ultimately concerned" (1). Again, "faith is a total and

centered act of the personal self, the act of unconditional, infinite and ultimate concern" (8). Faith is distorted if it is regarded as an act of knowledge that has a low degree of evidence (31). Faith is not belief, neither is it knowledge. Still less is faith a "will to believe" or a certain kind of "feeling." Faith is rather the "being grasped by the holy" (60), or in the New Testament, "being grasped by the divine Spirit" (71).

Faith is universal in that there is no one without it. In so far as man is a centered being, he has faith. This is not to say, however, that all faith is the same. All men have faith as ultimate, passionate concern, but all men are not concerned about the ultimate. Faith is a quality of a response to *God*, the really ultimate. The subjective side, faith as an adequate expression of ultimate concern, and the objective side, faith whose content is the really ultimate, are equally constitutive of the definition and of the life of faith. The former is canon against a faith that does not live in the dynamics of personality, the latter is canon against idolatry, the claim of a fact, a judgment, a creed, or an institution to be absolute.

All that Tillich writes is of consequence. This particular discussion is to be read because here, in brief compass, centering around an interpretation of faith, are many of Tillich's basic themes. Here, then, is Tillich, with all of his grasp and brilliance, and with all the mystery which causes one to hesitate to follow him all the way.

The brilliance is manifest in a convincing exposition of "faith" that issues in courage and love, and of the Protestant principle which denies all absolutizing of the finite. Two brief quotations are illustrative. "Faith as a set of passionately accepted and defended doctrines does not produce acts of love. But faith as a state of being ultimately concerned implies love, namely, the desire and urge toward the reunion of the separated" (113, 114). "The criterion of the truth of faith, therefore, is that it implies an element of self-

negation. That symbol is most adequate which expresses not only the ultimate but also its own lack of ultimacy" (97).

As illuminating as Tillich's analysis of faith is, one still must question whether there is any connection between the truth of faith and the truth of history. Tillich maintains that there is no connection; historical truth cannot confirm or negate the truth of faith. Let it be granted that faith cannot guarantee factual truth (86). Tillich goes further to state: "faith can say that the reality which is manifest in the New Testament picture of Jesus as the Christ has saving power for those who are grasped by it, no matter how much or how little can be traced to the historical figure who is called Jesus of Nazareth. . . . Therefore, faith cannot be shaken by historical research even if the results are critical of the traditions in which the event is reported" (88, 89).

This comes dangerously close to saying that faith makes it so. If there is no connection between Jesus and Christ, why speak of the New Testament picture of Jesus as the Christ? Unless events are media through which man is grasped by the ultimate, there is little sense in speaking of Judaism or Christianity as a historical religion. In particular, Christianity acknowledges a "new being" in Christ Jesus. This is not a new kind of non-historical life, but it is a new life of participation in God's power, of the "overcoming of estrangement." It would seem, therefore, that in *kairoi* Jesus events and Christ events are joined, times are made full, historic truth is the medium of religious truth.

Surely for Tillich there can be no idolatry. The question remains whether the result of his emphasis on the "protestant protest" is not that Tillich eliminates the possibility of "Catholic substance"; indeed, whether any events in history have qualitative significance as media of ultimate concern.

JACK BOOZER

Emory University

The Prophetic Voice in Protestant Christianity. By RALPH G. WILBURN. St. Louis: The Bethany Press, 1956. 298 pages. \$3.00.

This remarkably forceful book is refreshing to read. While one may doubt at times whether the author has fully presented a certain subject, there is no question about the author's forthright position. This is both the strength and the weakness of the book.

The author's basic point of view is that Christianity is more than any of its historical expressions, that there is in Protestantism a prophetic voice that can and must express itself in historic forms but a voice which is also transcendental and unconfined. Again and again the author shows how Catholicism and Protestantism have tended to absolutize some form rather than see the form as but another step in a continuous revelation, the result being idolatry, sometimes subtle, sometimes gross, always detrimental. The author feels that unless the ecumenical movement understands this "prophetic" element in Christianity it may reach an impasse.

The book is divided into three parts. In the first part the author discusses the perennial values of Protestantism by pointing up the dynamics of undenominational Protestantism and appraising "liberalism." In the second part he discusses the problem of revelation under such headings as "the doctrinaire view in Roman Catholicism," "the precarious status of the idea of revelation in rationalistic Christianity," the almost successful Campbellian movement in America, "dominant idolatrous forms to be avoided," and "the media of the final revelation: Scripture and the Church." In part three he writes about Protestantism and the contemporary challenge of Christian unity. Here he sets forth the hierarchical view of the ministry in contrast to the Evangelical concept of the ministry. He calls for a lessening of the "errors of dogmatism and the mistakes of relativism," and advocates the establishing of an unde-



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nominal loyalty to the Church Universal with the Lordship of Christ as its source of Oneness.

At times the author is too anxious for clear-cut distinctions. For example, he criticizes Roman Catholic sacramentalism severely, and then discusses only the preaching of the Word without even mentioning the sacraments in the "prophetic" Lutheran concept of the Church. The Campbell movement also has been disproportionately emphasized, but the book is interesting to read.

CLYDE MANSCHRECK

Duke University

God the Unknown. By VICTOR WHITE. New York: Harper and Brothers, 1956. viii + 205 pages. \$3.50.

This book is a notable Roman Catholic contribution to the ecumenical conversation. Father White, a British Dominican, offers an able and authentic interpretation of the Thomistic position on several key issues in contemporary theology. He evidences a firsthand acquaintance with the best in Protestant and Eastern Orthodox thought and with Vedanta as well as western philosophy. His writing is both forthright and eirenic, and always erudite.

These essays examine the subject and methods of theology, certain basic ideas of Thomas Aquinas, and the Catholic approach to non-Catholics. According to White strictly intellectual knowledge of the infinite God is impossible; "un dieu défini est un dieu fini." However, though we cannot know *what* God is we can know *that* he is, and we can say what he is not. The famous five "proofs" of St. Thomas show that the phenomenal world could not exist unless something Unknown, which we call divine, somehow existed. We can also, by analogy, suggest what God is like. Even Barth, arch-enemy of Thomistic analogical predication, employs it, maintaining in effect that as we are persons in our

finite and incomprehensible way, so God is Person in his infinite and incomprehensible way.

Theology has two tasks: to think out the implications of revelation, accepted on faith—"to understand what we believe" (Anselm); and to remove intellectual obstacles to faith in those who do not recognize revelation. The natural theology involved in the second task is crowned by the revealed theology of the first.

In opposition to Barth, White finds in the natural moral law not a product of autonomous man, but the rational creature's participation in the *lex aeterna*, the mind of God. Human nature manifests God's purpose in creating it. Within limits, we can learn from it what is right and wrong. Natural law provides a valuable point of contact between the Christian and secular orders and a basis of collaboration between Christians and others in social and political affairs. It may also prepare for the operation of divine grace. However, it cannot tell men God's destination and way for them. Through it we can learn of creation, but not of God's re-creation. This we must be told through divine revelation in Christ, received by faith.

Catholic theology agrees with Reformed theology that *grace alone* justifies, but insists that man is really justified or "graced"—re-created as well as forgiven. Hence man is not saved by faith alone without works wrought through grace. Barth's view that justification leaves the wounds of sin "covered but not healed" denies the power of God to perfect and heal human nature. It thus actually asserts human autonomy by emancipating the natural man from the concern of grace. Reformation theology denies the possibility of reformation!

One does not have to be a thoroughgoing Thomist to find great merit in White's estimate of the validity of Spirit-guided reason and the possibility of human transformation by divine grace. Present-day Protestant

thought needs some "agonizing re-appraisal" on both points.

A perceptive chapter illuminates the importance of "that life-in-Christ of prayer" which must underlie all explorations of church unity, and recognizes the relativity of our human doctrinal formulas. Yet White is convinced that the Church which men are invited to *become* is that visibly founded by the Good Shepherd who "commits his sheep to Peter." Moreover, the need for accurate communication of the gospel teaching requires an infallible Church with divine authority culminating in an infallible papacy. Apparently movement toward real church unity can proceed in only one direction.

S. PAUL SCHILLING

Boston University School of Theology

The Spirit and Forms of Protestantism. By LOUIS BOUYER. Westminster, Md.: Newman Press, 1956. xiv + 234 pages. \$3.75.

Some may find it objectionable that a former Roman Catholic who became a Protestant should review the book of a former Lutheran minister who became a Roman Catholic Priest. Well, they don't have to read what I write here. And let them also skip my comments, who might anticipate the excitement of a fight, for there will be nothing of the sort. Father Bouyer is concerned with the life of the Christian soul, and this is indeed no theme for futile disputes. Father Bouyer, when joining the Roman Church, did not feel himself obliged to disavow the positive elements of Christian life in which he was brought up and which he later preached from a Lutheran pulpit. His shift of allegiance is decidedly not a case of spurning what he previously adored. Accordingly, the first six chapters of his book constitute a most lucid and penetrating exposition of the great themes of Protestantism at its best: "The free gift of salvation," "The sovereignty of God," the principle "*Soli Deo gloria*," "Justification by faith and personal

religion." Let no one be deceived by the apparent triteness of the titles. Beyond the theological formulas, the author reaches the living substance of Christianity. The reviewer, who learned to feed on this substance during his Catholic years, had not to be weaned when he joined a Church theologically committed to the tradition of Calvin. Why, then, is it that kindred spirits have felt obliged to take divergent and apparently opposite roads? Father Bouyer accuses the negativism inherent in the classical formulation of Protestant soteriology. For example, the imputation of the righteousness of Christ to repentant sinners, a central theme of Pauline theology, has been often construed to mean that the soul justified cannot possibly attain to personal righteousness in any degree. Hence, the sterile pessimism of Protestant scholasticism, and the amorality of Gide as well. But such a pessimism was consistently denounced by mystics and leaders such as Boehme, George Fox, and Wesley, and the negativism of the official theology of seventeenth century Protestantism is to a large extent a thing of the past. Father Bouyer claims that the positive elements of the Reformation need a climate of theological realism to be brought to their normal conclusions, and that such climate is to be found in the Church of Rome. Now there seems to be some ambiguity concerning this requirement of realism. Roman Catholic scholars think of reality as essence, as object; of grace as *something* which makes man agreeable to God, and this basic assumption conditions the whole of their dogmatics, their ecclesiology, their ethics, and their interpretation of history. Is not the ultimate reality to be conceived rather as spiritual, the reality of the Spirit, God's Spirit, God Himself, actively present in the soul? It is in this spiritual reality that the reviewer may commune with Father Bouyer, in spite of man-made differences and barriers.

GEORGES A. BARROIS

Princeton Theological Seminary

The Christian Scholar in the Age of the Reformation. By E. HARRIS HARBISON. New York: Charles Scribner's Sons, 1956. ix + 172 pages. \$3.00.

This volume by the Henry Charles Lea Professor of History at Princeton University is delightfully erudite and relevant. Its content is made up of five lectures delivered on the L. P. Stone Foundation at Princeton Theological Seminary in April, 1956, and its purpose is an examination of scholarship as a Christian calling with major attention given to the figures of the Reformation. "In no other period is there anything quite like the zest for learning, the respect for scholarship, the confidence in what scholarship might accomplish—and the revolution it did accomplish—of the Age of the Reformation" (vi).

Can a "Christian" be a scholar without spiritual loss? Can a scholar be a Christian without loss of critical objectivity? These are not solely questions once raised in history, but have a pertinence today when theological schools separated from universities in fact or in spirit tend to become professional "trade-schools," and when universities, evermore secular, lose motivation and scholarly purpose.

These lectures give concrete answers to both sides of the debate. The first lecture entitled, "Scholarship as a Christian Calling," surveys the experiences and contributions of Jerome, Augustine, Abelard, and Thomas Aquinas. Harbison cites three tasks which alone, or in combination, are the calling of the Christian scholar. "(1) To re-study the Hebraic-Christian tradition itself, (2) to relate this tradition to the surrounding secular culture and its tradition . . . , and (3) to reconcile faith with science, in the broadest sense of the word" (5). In the second lecture on "The Revival of Learning" he deals with Petrarch, Valla, Pico della Mirandola, and John Colet: "The Revival of Learning thus meant a shift of interest from philosophy to philology, from logic to literature, from abstract truth to concrete, personal fact" (35).

His treatment of Valla is excellent, and upon reading on one is surprised to find it surpassed in his assessment of Colet. Full lectures are then given to Erasmus, Luther, and Calvin.

Erasmus's presentation of Valla's *Notes on the New Testament* is aptly called his "Inaugural Lecture as Professor-at-Large to Christendom" (85). In the preface were stated the basic principles: go to the sources because they are sounder and purer than the commentaries; theology must be based on sound linguistic and historical understanding of Scripture; the Scriptures must not be twisted to suit Theology; the linguist and historian have as good a right as the theologian to the title of Christian Scholar. One cannot help feeling that the real intellectual revolution of the Reformation took place prior to Luther and Calvin.

The book has remarkable coherence and movement, and it is judiciously sprinkled with light touches. Jerome is quoted as lamenting, "Others—oh, the shame of it!—learn from women what they teach to men" (12). And Erasmus reports of his Greek tutor, "And a thorough Greek he is, always hungry, and charging exorbitant price for his lessons" (79).

The contemporary Christian scholar will find himself enthused over his calling, and he will wish that these lectures might be read by every anti-intellectual in the land. He will find himself chastened, too, and come away wondering whether or not there are really any Christian scholars of such heroic mold as these in the land.

JOHN FREDERICK OLSON

Syracuse University

Kierkegaard Commentary. By T. H. CROXALL. New York: Harper & Brothers, 1956. \$5.00.

The second word of this title is a good one, but it may prove misleading. The contents are hardly comparable either to a commentary on St. John, nor to a commentary heard on the radio. The book contains a huge medley of comments, relatively unstructured, on

Kierkegaard's thought, and on some of his more difficult writings. Its lack of structure stems partly from the author's vigorous and versatile enthusiasms, and partly from the attempt to do many different things for different types of readers.

First of all there is an elementary discussion of the plan and objectives behind Søren Kierkegaard's authorship (Ch. 1-3). This includes a simple glossary definition of several difficult categories of thought: e.g., existence, reduplication, dialectic. In this section straight exposition of ideas is combined with a study of their historical milieu, and a defense of their cogency.

The central bloc of material provides a companion for those who are reading the pseudonymous and aesthetic works for the first time. For example, there is an exposition of the objectives and methods in *Either/Or* (Ch. 4-6). The reader will find paraphrases of some passages, and a running digest of the total argument. Chapters 7-9 fulfill the same function for *Stages*. Mr. Croxall shows special competence and interest in the work of Søren Kierkegaard as a music critic (Ch. 5) and as drama critic (pp. 112f.). In fact, some of the material was given as an address to a musical society which Søren Kierkegaard helped to found, and of which Mr. Croxall, as a talented pianist, is a member. A separate chapter is devoted to *Repetition*, in which its profound but elusive problem is related both chronologically and psychologically to personal storms in the life of the author. Another chapter analyzes the structure of *Fear and Trembling*, while two are occupied with the three "antagonists" of *Philosophical Fragments*: Christ, Socrates, Hegel. The *Works of Love* is represented by a very sketchy and, I think, unnecessary elaboration of the obvious. The volume closes with a description of Søren Kierkegaard's "last *Either/Or*"—the conflict with the Danish church. The elementary student will be aided by many of these separate summaries, but the advanced student will probably prefer his own.

On the other hand, there is much material

which will be relished by the advanced student, but perhaps resented by the beginner. Mr. Croxall loves by-paths, whether he is walking or writing, and some of these by-paths have their own tangential fascination (I will always be grateful to him for guiding me on a tour of Copenhagen). For example, he digs out of the *Papirer* many direct references to *Either/Or*, heretofore, untranslated which threw fresh light on that intriguing symposium. Then, too, he is very helpful in making available the contemporary sources of Søren Kierkegaard's allusions, whether it be the Grimm fairy tale of a dishonest tailor or one of Oehlenschlaeger's plays. His fondness for 19th Century Copenhagen feeds the pages with all sorts of colorful details. For instance, he locates in the instructions for the night-watchmen (published in 1784) the source of several of the songs which Kierkegaard quotes. There are brief biographical cameos of various friends of Søren Kierkegaard, such as Heiberg. The reader is provided even with Fru Heiberg's own response to Kierkegaard's description of her role as an actress (pp. 112-114). There are many such sidelights, and it is in them, I believe, that the reader who has access neither to *Papirer* nor to the Copenhagen scene will find the chief value of this study. The austere *massif* of Kierkegaard's strange genius still stands as a mountain range seldom conquered by climbers, but the fascination of the foothills is open to us all. Even though Mr. Croxall's map of the range is not entirely adequate, his companionship will be welcomed by other mountaineers.

PAUL MINEAR

Yale University Divinity School

Moral Standards. An Introduction to Ethics.

By CHARLES H. PATTERSON. New York: The Ronald Press, 1957. Second Edition. 517 pages + 2 indices. \$5.50.

Dr. Patterson's first edition was published in 1949. It will be remembered as a substantial text, oriented to the problems and values of a democratic society, and developed pri-

marily within the framework of a self-realization ethic.

The revised edition does not contain substantial changes as to viewpoint or content, but the book has been reorganized by the omission of a treatment of several specific areas, e.g. health and marriage; the incorporation of materials which previously were discussed in separate chapters, into new contexts; and the addition of a chapter on Christian Ethics. It is to be regretted that the table of contents, which in the first edition included under each chapter heading an outline of the chapter contents, has been reduced to bare chapter titles. The book has also been weakened by the reduction of its chapters on specific contemporary problems. However, it is most gratifying to note that Dr. Patterson has dealt more extensively with Christian ethics, and brought up to date his observations in that area. He now appears to find that Christian ethics is not simply an alternative reading of self-realization ethics, as his first edition implied. A brief treatment of the relation of ethics to axiology, and an expanded discussion of recent and contemporary naturalism in respect to Dewey, Perry, Ayer, Schlick, and Stevenson, are welcome additions. To this reviewer, the reduction in the treatment of the ethics of international relations, by its incorporation into the chapter on Political Ethics, is unfortunate. The crucial problems now before us in this area call for a more penetrating ethical analysis than is permitted by Patterson's abbreviated treatment.

It goes without saying that no textbook on ethics will satisfy all readers. The analytic movement from the side of philosophical discourse, the development of Neo-Protestant ethics from the theological side, and the pressure of contemporary social problems place an author who attempts to ground his ethics on rational insight in an unenviable posture. When the conventional criticisms of the various schools of ethical theory have been stated, still we find ourselves returning in practical affairs to an eclectic view in which eudaemon-

ism, formalism, and even scepticism mingle. Often the philosopher of morals finds himself moving off into a realm of ideal possibilities which somehow fails to come to grips with the concrete elements of moral choice. The inability or lack of interest of some contemporary moralists in such common phenomena as moral motivation, failure, and guilt, suggests that ethics has little to say to modern man. A depth dimension seems to be lacking.

Dr. Patterson at several points has attempted to come to terms with this vexing problem of the role of modern ethical theory in human affairs. His statements of alternative positions are uniformly fair and clear. His critical evaluations are generous and balanced. However, I doubt that his discussions, informative as they are, have probed profoundly enough into modern man's moral situation.

CLYDE A. HOLBROOK

Oberlin College

The Moral Life of Man. By JACOB KOHN. New York, The Philosophical Library. 1956. x + 252 pages. \$3.75.

Kohn presents a philosophical analysis of morality from the point of view of Judaism. The relationship between morality and religion is never far from the center of his concern.

The book begins with a penetrating analysis of the nature of obligation and of the good. The basis for all morality is found in man's spiritual nature. And, "it is of the essence of spirituality, quite apart from asceticism, not to accept with equal relish all the emotional needs and satisfactions of life." That is, man is moral because he is the creature who can weigh and choose among his possibilities.

The moral life leads to metaphysics. Morality requires freedom and hence Kohn gives a detailed account of what freedom can mean in the light of modern science. To do this he analyzes causation, probability, and the relationship of time to eternity. In the process of this we are given an intriguing restatement

of the cosmological argument that might create envy in the heart of a Thomist. However, Kohn does not call God the "First Cause," because he insists that causation applies only to the space-time world and not to God.

Next, we have to face the question of whether there is a moral order in the world itself. This requires an analysis of the problem of evil. Kohn presents a realistic optimism. He argues for the reality of progress as an ever present possibility, but he also sees that progress brings greater, not lesser, problems. The democratic society is a progress over authoritarianism, but its problems are also more complex.

Like Kant, Kohn is led from morality to an examination of immortality. He faces the moral demand for the fulfillment of life but concludes that man is immortal only in the sense that God "remembers" him in God's eternal now. Man finds the meaning of his life in the significance it will have in God's eternity. Like all doctrines that deny the reality of personal survival beyond death, while maintaining a doctrine of God, Kohn is left with the dilemma that God apparently acts immorally. It appears that God uses man as a means to enrich God and thus does not treat man as an end in himself.

The book closes with a discussion of morality and religion. Kohn presents a fascinating mixture of pantheism with transcendence, Spinoza with the Old Testament. The person who comes from the Old Testament, with its understanding of revelation through history, will be surprised to find Kohn asserting, in his study of revelation, that "no truth has a history." The Biblical concept of truth as personal encounter seems to have been lost.

This is a stimulating and helpful book. The author refuses to be bound by current views of either philosophy or religion. He sweeps aside the analytic philosophies' taboo on metaphysics and he disregards neo-orthodoxy's understanding of man, God, and revelation. As a result, the book often reads like

a nineteenth century tract, and yet it is surprisingly timely despite this.

WILLIAM HORDERN

Swarthmore College

Christian Theology and Natural Science. By E. L. MASCALL. New York: The Ronald Press Company, 1957. viii + 328 pages. \$4.50.

So far as a layman in science may judge, this series of Bampton Lectures admirably fulfils its purpose: to correlate the discoveries and theories of present-day science with theological doctrines. The author's conclusion is that science and religion are not in conflict, and there is a substantial domain where "it is possible for theologians and scientists to engage in intelligent, good-humoured and fruitful conversation" (xxi). Some scientific theories are of no moment to Christianity, like the speculations as to "creation," because creation for the theologians is not so much the initiating of the temporal process as its preservation. Its ground, further, is metaphysical, not empirical (Chapter IV). Evolution, the issue of the nineteenth-century warfare of science with religion, reveals itself at last to be consistent with the Christian view of man's origin and destiny (254). At some points theology supports science: the notion of a God both rational and free authenticates experimental method, the freedom making for contingency, and hence necessitating experiment, the rationality guaranteeing an orderly result (91-94). At others, science returns the favor. The positivistic interpretation of science cuts the ground from under the claims of the older science to be a literal description of reality, which was the basis for its clash with religion (Chapter II). Quantum physics is congenial to the Christian notion of primary and secondary causality (Chapter IV). The recent developments of neurophysiology cohere with the Biblical view of man as a psychosomatic unity (Chapter VI). To generalize, the alleged inconsistencies turn out on examination to be not between

Christian beliefs and the thought of today, but, if inconsistencies there be, with the thought of day before yesterday (16).

This book is packed with scientific learning, is clearly written and of particular value to all religionists confounded by the extreme specialization and technicality of twentieth-century science.

Three comments are in order:

1. The "Christian theology" of the title is orthodox theology. Its heroes are Augustine, Thomas Aquinas, and the medievalists. Its adversaries are principally the philosophers of the Enlightenment—notably Descartes and Kant—and idealism. Its doctrines, with which modern science is alleged to be compatible, include original sin (287ff.), both the Fall of Man and of the angels (301, 302), the Virgin Birth (which may be "a rare but purely natural example of parthenogenesis in the human species" (308)), the resurrection of the body (23ff.), and salvation by incorporation into Christ's Body through baptism (314-315).

2. The bearing of scientific theories on the basic question of whether the world is purposive gets little attention. Doctor Mascall never comes to grips with the problem of the status of value in the universe. The argument from design, which so impressed Kant, and to which the author's late distinguished colleague, F. R. Tennant, gave a life of labor to perfect, Mascall frankly calls ambiguous. He contends that the existence of the universe, rather than its character, is the primal consideration for Christian theism (294). The purpose and direction of the world are bestowed by the Incarnation. Science left to itself is powerless to discern it (306).

3. The acute issue between science and religion in our time is not one of theoretical compatibility. It is the question, In the light of all that science is able to do for us, is religion practically relevant any longer? If we have fertilizer do we need faith? If we have penicillin do we need prayer? If we have psychiatry, do we need to be saved? Contemporary secularism poses this sort of query

which finds little recognition and no answer in this volume.

FRANCIS GERALD ENSLEY

Iowa Area

The Methodist Church

Modern Science and Christian Beliefs. By ARTHUR F. S. SMETHURST. New York: Abingdon Press, 1957. xx + 300 pages. \$4.00.

This is valiant apologetics, by a British churchman and scientist. It is competent and inclusive. The first part considers the limitations of science. The purposes are two: to show the close connection between Christianity and science, and to clarify the specific problems of science and religion. Three basic assumptions of science are: orderliness of the universe; the existence of causality; and the reliability of human reason. All these are said to require belief in one rational God. "Science is the child of the Christian faith." Religious belief is based on "a different attitude of mind, a different habit of thought, a different mode of experience, and a different language." "Christian faith in its core and origin is self-committal to Jesus Christ as Master, Lord, and God; . . . the spiritual, intellectual, and intuitive discernment of both the incarnation and revelation of God."

In physics, the atomic nature of matter is established. Nature is dynamic, energetic. The Quantum theory shows us that most physical findings are statistical in nature. Relativity theory reveals that calculations as to space and time are relative, and impresses the importance of the observer. The universe is not the rigidly mechanical thing once believed. The facts of entropy point toward a running-down world, and the existence of a creator god. The Milky Way (our world) probably has 100,000,000,000 stars, and away beyond this there are more than 100,000,000 galaxies. Why such scaffolding for the earth with its "drama of redemption"? Quality is more important than quantity and our concern is with earth and man. In biology an unbroken line runs from the non-living to and

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(Professor of Apologetics, at
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through the living. Creation has been by evolution. Properly understood, there has been progress and purpose. "Some guiding and rational power or spiritual influence" has been at work—the creative Mind of God. Suffering and extreme cruelty probably are due to "the Devil," who is "a malign and evilly disposed spiritual force," weaker than God but "just sufficiently strong to interfere with details of the biological process and produce distractions and perversions."

As to human character, the endocrine glands are now known to exert much influence, and so to modify our judgments of conduct. Brain and mind (body and personality) are increasingly shown to be one. "The doctrine of the resurrection of the body is infinitely more acceptable than the doctrine of the immortality of the soul." Important contributions have been made by psychoanalysis. The study of instincts has been fruitful. The workings of the "unconscious mind" throw much light on human nature and conduct. They still do not eliminate reason and free-will. Conscience has been shown to be more a natural function. There is some truth in "extra-sensory perception."

Miracles require to be considered. Some miracles are weak in the record, and many can be naturalistically explained. "The feeding of the 5000" seems to be true, and miraculous. The restoring of Lazarus to life is probably true; and important. Fundamental miracles are the virgin birth, and the resurrection of Jesus. "Thus there is no scientific or philosophical objection to the fact of the Virgin Birth." It was due to the "direct energizing and vitalizing power of God." The resurrection was the result of "divine omnipotence." "We are compelled to say that the evidence for occurrence of the resurrection is overwhelming." The Holy Trinity is a dogma. It rests upon "a foundation of divine revelation. . . . The facts are there and compel us to recognize the existence of three persons in one God."

Three hundred years of the growth and

application of science have brought a critical situation for the Christian religion. The scientific attitude has made the role of Christianity increasingly difficult. Existentialism is the most vital present form of Christian belief. It magnifies faith, intuition, emotion, decision; and largely repudiates human reason and "natural religion." "This tendency in modern theology has widened the rift between scientists and Christian theologians." What our author has "proved" is that the scientists *may* believe these things. Thoughtful Christians will be reassured. We fear that not many "scientific minds" will be saved.

HORACE T. HOUF

Ohio University

The Christian and the World of Unbelief. By LIBUSE LUKAS MILLER. New York: Abingdon Press, 1957. xiii + 240 pages. \$4.75.

Current in the theological jargon of our time are the expressions *existential* and *biblical* which, because of their ambiguity, cover a multitude of philosophical and rational sins. This volume is another addition to the mounting stack of publications which set up straw men so that the theologian can step in and "blow the man down" by appealing to special revelation.

The contention that Christians "are not of this world" is nothing new, but when there is a deliberate attempt to draw sharp distinctions between faith *and* knowledge, faith *and* philosophy, faith *and* social science, faith *and* ethics, faith *and* culture, faith *and* history (which are the chapter titles for this volume—italics mine) then it is time to recall the theistic claim that God is not only transcendent but also immanent, and that it is most difficult to denote at what point the secular ends and the sacred begins.

The author's treatment of the vile discipline known as philosophy will illustrate the point. She acknowledges that most philosophers are not in love with theologians, and I might add that the converse is equally true,

on the grounds that the philosopher views the theologian as prejudiced. She forgets, however, that most philosophers today recognize that one cannot operate in a vacuum of philosophical non-commitment. This is particularly true since positivism is gasping its last breath. After setting up this "issue" she proceeds to announce, ". . . any radical criticism he (the believer) may offer to philosophy must be made on the grounds of the Christian faith and not on the grounds of philosophy, something naturally not acceptable to philosophy anyway. By means of this situation he then realizes the responsibility implicit in the unwelcome fact that this faith is also a kind of knowledge, a knowledge that came into the world to judge the world, philosophy included, not to be judged by the world" (p. 59).

This quotation is fairly representative of the way she handles all *human* inquiry. In fact, concerning the philosophy of religion which we would hope could rise above the depravity of non-religious philosophy, she contends, "considering the inadequacy of language and the incompleteness of empirical evidence in any field, philosophy of religion must consider itself lucky to be able to say anything at all about the religious reality with which it is concerned" (p. 70). The crux of the issue is in the author's claim that Christ is the sufficient and final revelation of God and that philosophy and the Christian faith are incompatible because of the necessarily inconclusive character of the philosopher's position. Contending that philosophy does not adequately deal with at least three categories of biblical thinking, namely, transcendence, mystery, and freedom, she proceeds to examine these "stumbling blocks" in the light of a Christian existentialism. What the author forgets is that in such dynamic world-views as that of Whitehead, Bergson and others there is room for these imponderables. For her the answer is not in the systems of man but in the one thing that is needful—"God's revelation of himself in the biblical

accounts of the God-Christ-man relationship" (p. 99). Her treatment of social science, ethics, history, etc., follows the same general pattern.

The author has a facile pen and a good argument, once you admit her two-world premise. However, it seems to this reviewer that such arguments alienate the inquirer whose world-view is quite earth-bound and that perhaps the task of the theologian in our time is to "eat with the publicans and the sinners." Her diet is so different that few university campuses would find the heavenly manna very nourishing, though, I am confident she would retort, "This is exactly what they need."

J. WESLEY ROBB

University of Southern California

COMPARATIVE RELIGIOUS BIOGRAPHY

Jesus Compared. By CHARLES R. BRADEN. Englewood Cliffs, New Jersey: Prentice-Hall Inc., 1957. lx + 230 pages. \$3.75.

The author had the assistance of numerous best books, of competent advisers, and the incentive of delivering the Shaffer lectures at Northwestern University. The final result is the best available. The general procedure was to consider the various sources, their historical value, points of similarity between individuals, then the differences, and finally the ways earlier and later followers came to think of them.

Dr. Braden says, "I have discovered nothing that has in any sense lessened my deep personal loyalty to Jesus, whom I hold to be my Master, the one in whom I find supremely revealed the God of Christian faith." Chapter One is a sermon on "Jesus" alone, as variously viewed by ancient and modern Christians.

Sources are very difficult to evaluate historically. It is Jesus being compared. Strictly it is not Paul or anything that came from him. It is not the portrait in John, "probably late."

It is not properly, the legendary ideas that grew about Jesus, whether early or late; and not "Christianity" as a rounded religion. The study is about Jesus; not about the "Christ" of faith. It is only at page 121 that Dr. Braden finally admits the actual situation. "What we are interested in is not so much to compare Jesus and the others as they really were—that we can never know completely. Rather, it is our purpose to compare Jesus and Buddha, and others, who appear in the canonical scriptures which developed around their persons and their teachings, for this, once it has been established, is what exercises its continuing influence upon the passing centuries. . . . Even if these have changed materially in the process, they are what have exercised whatever continuing influence the founder and his teachings have had upon his culture. . . . Jesus may or may not have been the person set forth in the Gospel of John. But it has been the Christ of John's Gospel who has most deeply affected the Christian world."

The chapters on Jesus and Buddha, and Confucius, and Zoroaster, and Moses, and Mohammed have the most value. Buddha practised and taught the Four Noble Truths and the Eightfold Path, urging all who would to self-salvation. In the South it became Hinayana, and later, much modified, it became Mahayana Buddhism. Confucius was a political reformer, ethical teacher, and canonical editor. Zoroaster greatly emphasized the cause of his god, Ahura Mazda, the struggle between good and evil, and the outcomes here and hereafter. Moses is foremost as founder of Hebrew religion, and the alleged formulator of Hebrew law. Mohammed was the greatest prophet, reformer and unifier of his people. (The other "founders" were Krishna, Mahavira, Nanak, and Lao-tzu.)

These founders are the most "historical." But all the chapters are very interesting as giving the legendary and the historical data, and useful comparisons of the likenesses and the differences. For the actual contents only a reading of the book will suffice. It is inter-

esting for the light on Jesus, as well as new unusual material on the others. The book would be useful also as a supplement to any text in Comparative Religion.

HORACE T. HOUF

Ohio University

RELIGION AND DRAMA

Great Christian Plays. Edited by THEODORE M. SWITZ and ROBERT A. JOHNSTON. Greenwich, Connecticut: The Seabury Press, 1956. 306 pages. \$7.50.

This book is much more than the anthology of plays suggested by the title. It is a complete blueprint for production of five great classical religious dramas in modern English texts, with easy to follow stage directions, helpful character delineations, costume drawings, and original music. In addition the book contains several collections of simpler choral readings, ranging from four modern radio scripts based on the lives of the major apostles to selections in rhythmic prose from *The Imitation of Christ* by Thomas A. Kempis.

The five classical plays selected are the Brome *Abraham and Isaac*, the York *Resurrection*, the Digby *Conversion of Saint Paul*, *Totentanz (The Dance of Death)*, and, one of the greatest plays of all time, *Everyman*, all chosen because, in the words of the compilers, "they have a vigor, simplicity, and artistic quality that few contemporary plays have, and their message is reinforced, rather than weakened, by the fact that they speak to us across the centuries."

The book makes fascinating reading. Translated into simple modern language, these old morality plays emerge from their medieval wrappings with remarkable freshness of vigor and a surprising pertinency to present day problems. Instead of detracting from the reader's interest, the stage directions, character notes, and costume drawings make the scripts come alive. Ancient biblical characters and even abstract qualities, like Fel-

lowship and Beauty and Five-Wits, become flesh and blood individuals, as indigenous to Main Street as to the simple, credulous Christian society of fourteenth century England.

And to church groups who have long wished to utilize the values of these powerful dramas but have felt unequal to their production problems, this book will be invaluable. So simple yet complete are the production notes that even the most amateur group should feel no hesitation in attempting to produce one or all of the plays. Since they are designed for performance with a minimum of scenery and as part of a liturgical service, the chancel is their proper setting. The character delineations are most helpful, and the few properties required are described with minuteness. There is even a chapter giving detailed instruction in play direction, dealing with such subjects as casting, rehearsals, make-up, and running the performance. And in the introduction to each play appear several paragraphs which could well be used as program notes.

For production purposes, of course, the plays here collected, because of their very nature, have limitations. There will be many liberal Protestants, including this reviewer, who, concerned as much with the religious message of the plays they produce as with their dramatic quality, will hesitate to present theological concepts belonging to a strictly orthodox and pre-Protestant era. For instance, fine drama though it is, the play *Abraham and Isaac*, which has for its avowed thesis the virtue of blind obedience to the unexplained will of God, is not one that some of us would wish to share with our congregations. But even to these a study of these great historical plays in this excitingly fresh setting cannot fail to be of great cultural interest and value.

This is an important book, certainly a "must" for all students of drama in its grass root relationship to religion.

DOROTHY CLARKE WILSON

Bangor, Maine

Book Notices

A WORLD CHRISTIAN BOOK

The Cross is Heaven: The Life and Writings of Sadhu Sundar Singh, edited by A. J. APPASAMY. New York: The Association Press, 1957. 93 pages. \$1.25.

In *The Cross is Heaven*, Dr. Appasamy, an Anglican convert and a noted scholar, presents in brief compass the material which he and Canon B. H. Streeter brought together in the earlier *The Sadhu, A Study in Mysticism and Personal Religion* (Macmillan Company, 1927). This shorter sketch of Sundar Singh's conversion to Christianity and his evangelistic work in European and Asiatic countries has added to it an Anthology of the Sadhu's unpublished addresses and selections from magazine articles. In fact, the anthology makes up about two-thirds of the book.

Sadhu Sundar Singh was born of a well-to-do Sikh family in 1889 in the Punjab in northern India. He was brought up in luxury and comfort, though his mother's religious influence over him was very great and it was she who taught him to engage in daily prayer and meditation and to memorize the *Bhagavad-Gita*. He said that it was she who made him a "holy man" or Sadhu, but the Holy Spirit made him a Christian. In spite of the intensive tutoring at the hands of Hindu teachers, Sundar seems to have found little of the wisdom and none of the inward peace of which the Indian scriptures are a record. But this teaching was given to him at a period of life when he seems to have been in rebellion against such instruction. At the American Presbyterian Mission school, where he was later sent by his father, he found himself hating the religion of Jesus Christ with a crusader's zeal, burning Bibles and decrying it as "a foreign religion."

The crisis of self-surrender came on December 9, 1904, three days after he had spitefully burned the Bible and was ready for suicide because he could find no peace in his heart or bring himself to accept any system of religion. He says that he awoke that morning and after a cold bath began to pray, "not to the Christ of Christianity, because I hated Christianity, but I prayed like an atheist because I had lost my faith in God. I said, 'If there be a God, you must show me a way of salvation or I will commit suicide.'" He was at prayer from 3 to 4:30, and at 6 o'clock had every intention of placing his head on the railway track to end his life. Then "The room

was filled with a wonderful light. I thought it was Buddha, Krishna or some other saint whom I used to worship . . . but I was surprised to hear these words: 'How long are you going to persecute me? I died for thee. For thee I gave my life.'" From here on, like St. Paul, he is a prisoner of Jesus Christ, convinced from his experience of the reality of the "Living Christ." He was baptized a month later and in response to an inward urge he could not resist, he went in the most out of the way places and suffered bitter hardship to preach Christ and to minister to the sick and distressed. Tibet he seems to have taken as his particular province, making more than one excursion into the lower Himalayan regions to bring the faith he himself had experienced. In fact, the urge to bring the message of Jesus into this area was so strong that on April 16, 1929 there came a "Macedonian call" he could not resist. No news was ever heard of him thereafter.

The Sadhu was a man of strange gifts, more at home in the "supernatural" and intuitive levels than in the intellectual and discursive. Efforts to "train" his mind at one of the seminaries were fruitless. Whether as a result of his conversion experience or of absorption in the writings of St. Paul, his words and expressions fall into that saint's groove of thought and feeling. Dr. Appasamy and many other Hindus have found the best connection between Hinduism and Christianity through the mysticism of the Fourth Gospel. The material in the anthology is striking for its nature parables and application of spiritual law.

This little book is published in the World Christian Books series,—a series of books designed to help the Christian understand better his own faith by seeing it through the eyes of converts from other lands.

JOSEPH POLITELLA

Kent State University

THEOLOGY

Faith in Conflict. By CARLYLE MARNEY. Nashville: Abingdon Press, 1957. 158 pages. \$2.50.

This little book deals with some of the perennial issues that confront the man of faith and attempts to offer an illumination of them in accord with the Christian ethic. There is a strong "existentialist" influence pervasive in the author's thinking, and it

is from that aspect that he views Christian theology.

In the first chapter, the relationship between science and religion is examined. The author's conclusion is essentially that of Pascal and Kant, though the idiom in which he formulates it is his own. It is this: Life is not to be equated with science *in toto*; some of its dimensions (presumably what Pascal called the "order of charity") transcend science. The religious enterprise is to build a bridge between *I* and *Thou* and between all the *I*'s and the *Great Thou*.

The second chapter delves into the problem of evil. The actuality of evil is granted; indeed, it is depicted with almost Schopenhauerian vividness. The partial answer, it is suggested, would seem to lie in an emphasis upon the quality of redemptive love evident in the martyrdom of Jesus rather than upon his death as a ransom or substitute.

In the third chapter, the author describes our culture with its largely hedonic and materialistic orientation, and points out how a "superficial Christianity" tends to subordinate itself to this culture and therefore to pass by tragedy and tension and suffering. We stand in need, he tells us, of *rebirth*, of the redemption of culture, of churches, of nations.

In the final chapter, the theme of death is touched upon. A life that is self-centered, that is imprisoned in *individuality* (as the author phrases it), is already full of death. The life of *personality* is directed toward community, and is a kind of Incarnation too, an "enfleshing" of that which is unique and unrepeatable, of that which is eternally valuable.

Dr. Marney's ideas are not especially novel, but are conducive to reflection because of the situation out of which they came to be. The genesis of the book was in a series of conversations between Dr. Marney and a sensitive, skeptical friend when they were both snowbound at the Grand Canyon. This may also account to a degree for the writer's prose which the publishers describe as approaching "poetry in its beauty." It is an "odd" style, intimate and rhetorical at once, fervent and journalistic, and replete with literary and philosophical quotations, as well as allusions, altogether out of proportion to the text and not always relevant. A simpler and straightforward style would, in the judgment of this reviewer, have been more lucid and more effective.

ISRAEL KNOX

New York University

The Communication of the Christian Faith. By HENDRICK KRAEMER. Philadelphia: Westminster Press. 1956. 128 pages. \$2.50.

How is the Gospel to be communicated in a world where the unity of culture is broken and where, as

in T. S. Eliot's *Cocktail Party*, people talk and talk but scarcely *reach* one another

In these 1955 Laidlaw Lectures at Knox College, Toronto, Dr. Kraemer distinguishes *communication between* and *communication of*. The former refers to the essence of man, which is, in Roger Mehl's phrasing, *La Rencontre de l'autrui*. In true encounter and communion language may be used but often it is transcended. *Communication of* is, however, the more basic problem for purposes of this study.

Communication fails much oftener than it succeeds. The most serious reason is the disruption of man's primal relation with God. Yet because certain secondary factors influence communication between men, Kraemer devotes space to psychological, sociological, and cultural factors in communication.

Insofar as the Christian Gospel is effectively communicated and achieves its divine end of creating new creatures in Christ, *communication between* is fulfilled. Lest this seem too divorced from practical matters, the study concludes with concrete suggestions respecting methods of evangelism.

These lectures are themselves an object lesson in communication. The author is profound in thought and scholarship but he is always clear and he is always near to human troubles.

A. ROY ECKARDT

Lehigh University

Tomorrow's Faith Today. By W. NORMAN PITTINGER. New York: Exposition Press. 1956. 68 pages. \$2.50.

These six essays, previously published in religious journals, plead for a Christian modernism grounded in the historic tradition and central affirmations of the Church. We are counseled to avoid both the liberalism which reduced Christianity to a vague ethical theism and humanitarianism and the neo-orthodox biblicism and confessionalism which prove irrelevant to moderns.

More positively, the author affirms the centrality of the Incarnation and the Church for faith. He admits the "dead institutionalism" of the churches today and particularly the churches' incredible capacity to bore people. But he sees beyond this to the essential role of the Church in preserving the faith, creating Christian fellowship, and providing for worship and sacrament.

Pittenger expresses the familiar fear that an obscurantist theology is gaining control in decisive places. Actually, the author is much more in the main stream of theological reflection today than he himself seems to realize.

Almost a third of the space involves a sympathetic exposition of the apologetic point of view of the

neglected Anglican divine, J. F. Bethune-Baker. We might be inclined to include the cliché that this chapter is worth the price of the book were it not that, even in an inflationary era, \$2.50 remains an unbelievable sum for fifty-six pages of actual text.

A. ROY ECKARDT

Lehigh University

The Dimension of Depth. By EDWIN MCNEILL POTEAT. New York: Harper & Brothers, 1957. xii + 114 pages. \$2.00.

Dr. Poteat, late former President of Colgate-Rochester Theological Seminary, concluded his spiritually influential life with another highly devotional and practical book. He brings to the reader's mind many original insights into the meanings of the scriptural passages which serve as "texts" to the meditations which he groups in three Parts: (1) "Jesus Sees Himself in the Dimension of Depth," (2) "Discipleship Seen in the Dimension of Depth," and (3) "Life's Crises Seen in the Dimension of Depth."

Each part seeks to guide the reader into a real "experience of depth" in the spiritual dimension of life. Dr. Poteat begins by helping the reader to see this aspect in what he considers as Jesus' own life and thought. To do this, Dr. Poteat chooses to use Fourth Gospel texts, which some critical scholars will feel is rather unfortunate, even though a genuine Christian understanding of Dr. Poteat's intended message is certainly secured. He chooses texts from Luke's Gospel for the treatment of Part II on the Disciple's "experience in depth." The remaining two Gospels supply the major texts for Part III wherein Dr. Poteat seeks to help the reader to face the crises of life, such as morality, piety, success, dedication, conflict, triumph and death. If the subtitle had the word Christianity substituted for Jesus, Dr. Poteat's intention could be said to be supremely fulfilled: "How Christianity adds a Vital New Dimension to Life."

This small book exhibits a happy blend of the scholarly and the devotional which will inspire the mind and heart of every serious reader.

IRA JAY MARTIN, 3RD

Berea College

Hebrew Man. By LUDWIG KÖHLER. Translated by PETER R. ACKROYD. New York-Nashville: Abingdon Press, 1956. 160 pages. \$2.50.

An observation on the mental life of the Hebrew by the author of this volume may well serve to characterize both the contents of the book and the reviewer's reactions to the book itself. Says the

author, "The Hebrew is liable to infection by mass excitement. . . . The Hebrew was capable of standing quite alone, . . . and going his individual way. . . ." (p. 100) "Between these two poles the mental life of the Hebrew moves" (p. 103). With respect to contents, one pole consists of broad generalizations, "reasonably probable assumptions," based upon general considerations and biblical statements; the other consists of illustrations and analogies drawn from Classical and modern Western life. And the reviewer's reactions move between the two poles of an impression that the volume is a serious, scholarly study on one hand and an impression that it is a collection of loosely organized popular lectures which were delivered at various times to a lay audience on the other.

Following a brief, preliminary chapter, in which the author states his purpose "to present the Hebrew in all the various aspects of his physical and spiritual life" (p. 13), four major topics are discussed: "Physical Characteristics;" "Health and Sickness;" "How The Hebrew Lived;" and "How The Hebrew Thought." One chapter each is given to the first two topics, while two chapters each are given to the two latter. An *Appendix*, "Justice In The Gate," constitutes the final chapter which is really related to the book as a whole and is its most scholarly and valuable section.

General considerations frequently lead the author far astray from his major topics; and at times analogies and illustrations becloud the main discussion which purports to be based upon biblical data. Contradictions creep in at points, as for instance in the discussions of the Hebrew Child (pp. 59, 61, 87, 89). Much of the book consists of moralization, and frequently the author is too apologetic on behalf of Christianity really to be presenting a critical study (pp. 27, 31, 47, 77, 116, 150). On the positive side, far more good things than bad may be said for the volume. It does contribute to our understanding of Hebrew man. At times the author presents marvelous insights; on every page he imparts a wealth of incidental information.

Written in a simple style, popular in the presentation of its contents, the book can be understood and used by a wide variety of readers. For it we should be grateful to the author, and to the translator who has made a good English translation.

CHARLES B. COPHER

Gammon Theological Seminary

Essays in Traditional Jewish Thought. By SAMUEL BELKIN. New York: Philosophical Library, 1956. 191 pages. \$3.50.

The representative school of traditional (Orthodox) Judaism in America is Yeshiva University of

New York City. An understanding of the nature of this institution of higher learning is to be derived from this volume of essays written in delightful, simple style by Dr. Samuel Belkin. These were addressed to students and alumni during the thirteen years that Dr. Belkin has been occupying the office of President of Yeshiva University.

While a good part of the volume is of local and specific interest, the reader will nevertheless find perceptive truths throughout the pages. There is, for example, the thought expressed in the inaugural address of Dr. Belkin that in education today the greatest problem is not lack of knowledge, but rather the determination of the purpose to which knowledge will be dedicated, illustrated by the Biblical metaphor which alludes to the Tree of Knowledge as the Tree of Good and Evil.

There is an excellent chapter which expresses the unique tradition of Judaism that the highest purpose of parenthood is to be a teacher of one's children; in fact, a teacher is placed on a higher pedestal than the parent who neglects giving his child moral instruction.

Traditional Judaism—a designation which the author prefers to the term "Orthodoxy"—is described as "the undisputable faith that the Torah, the revealed word of God, is not a mere constitution or code, but that, as the law of God, it represents divine authority and contains the highest wisdom and loftiest truths, and that as such, the divine law is sufficient for all time and should control and guide the entire life and destiny of our people."

"As divine and perfect law, the Torah cannot be understood only in its simple sense and literal meaning, like any other man-made law. Its words have deeper meaning, and if properly interpreted in accordance with the rules of the Masorah, it can furnish decisions for all possible cases and give answers to all logical questions."

RABBI MORRIS GOLDSTEIN

Pacific School of Religion

THE BIBLE

How Our Bible Came to Us. By R. G. G. HERKLOTS.
New York: Oxford University Press, 1957. 174 pages. \$1.50.

Recently and completely reviewed by Professor Nesbitt in this Journal (vol. XXIII, Jan. 1955, 51-2), this book needs no further comment except to note the new form, a paper back, and the reduced price from \$3.50 to \$1.50. The contents, which deal namely with the texts and the versions of the Bible, together with some good illustrations and a useful

bibliography of about 70 items, remain unchanged. This is a readable, brief, competent book which better fits its American title than the one under which it was originally printed in England, *Back to the Bible*.

DWIGHT M. BECK

Syracuse University

The Bible and the Human Quest. By ALGERNON ODELL STEELE. New York: Philosophical Library, 1956. xii + 240 pages. \$3.75.

The general point of view of this book is briefly described by the author in his preface. Here he states, "This book is based on three assumptions about the Bible and its relation to life . . . (1) The Bible is a very valuable resource for everyday human living . . . (2) The high levels of the Bible alone are good resources for everyday human living. The low levels are there and should be recognized for what they are and then left unused . . . (3) The Bible, on its high levels, is a human book and goes far beyond the narrow limitations of race, class, and nationality." Perhaps the author's most significant contribution lies in the chapter-by-chapter development of the second point mentioned above.

These ideas as summarized in the preface receive a more extended treatment in the first chapter, "The Nature and Use of the Bible." Here there is little that is new, but much that needs to be said; and especially needs to be said to those intelligent laymen who have received no biblical training beyond the literalistic approach of traditional Sunday Schools. This may be the most important chapter in the book.

The main section, comprising some eleven chapters, consists of the development of those principles of biblical interpretation mentioned in the preface in specific reference to a number of topics. It may be some indication of the author's main interest that whereas his treatment of the doctrine of God consists of a single chapter, "God and the Universe," he has three chapters to explain his concept of the biblical doctrine of man, "Each Human's Importance," "God Calls Each Human," and "One Humanity." This "humanist" emphasis also carries over into his treatment of organized religion in general and the church in particular. Here again three chapters are needed; one entitled "Prophets in Jail" describes institutional religion's opposition to the "divine imperative;" while another by way of contrast pictures "The Power of Good Religion." His third chapter in this section describes his concept of the "Holy Catholic Church" under the title, "The Church of Humanity." Remaining single chapters are entitled "Christ," "Bread," "Right and Wrong," and "The Bible and the Ideologies;" this latter being a study

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of the secular rivals to religious faith. The book ends on a note of exhortation, with three chapters entitled, "Love!", "Pray," and "Trust Earth and Humanity."

ELLIS E. PIERCE

The Lisle Conference Center

Bible Study for Grownups. By FRANK EAKIN. New York: Macmillan Co., 1956. x + 347 pages. \$3.95.

Bible Study for Grownups is designed to provide the layman with insights into and techniques for Bible Study. Genesis and Matthew are the two books selected for this purpose. Genesis is divided into four major groupings, and Matthew into six. Upon these groupings is superimposed Dr. Eakin's three-fold "technique" of "bible study for grownups": first, each group is sub-divided and the content paraphrased and explained; secondly, a commentary upon each group is given, with a fair sprinkling of exegetical insights; thirdly, an interpretation of values as applied to biblical and modern times is given.

The author certainly has originality, especially in some of his subtitles. For example a heading for the tower of Babel story is: "On Being Uppish." Sometimes I felt the author's method bordered on the sacrilegious. In explaining the attitude of God toward his children, after Noah's flood, God is characterized as saying: "Poor kids, they don't mean to be bad; they just can't help it once in a while. Wish I had kept my temper a little better. Well, it won't happen again. . . ." (p. 43). Most grownups will see only dis-value in this approach. Sometimes Eakin makes statements which he surely doesn't intend to mean. For example the conclusion to the story of the Garden of Eden:

"This wondering, this groping, this sense of being somebody, this experiencing and feeling after the meaning of experience; this assuming that things must somehow be controlled from a higher level than man's best thought and act, yet questioning whether the deity as presently proclaimed has the requisite qualities, or, if he has such qualities, is really expressing himself through those who proclaim him—*this is the best that the Bible as Holy Scripture has to offer us*" (Italics mine).

Is this really *the best* the Bible, as Holy Scripture, offers?

On the whole, however, laymen will profit from reading the book. It will teach them to question, think, contrast, compare. It is not a book for inspiration, nor devotional reading. It is for educational purposes, and will prove helpful to many people.

HORACE R. WEAVER

Union College

WORLD CHRISTIAN BOOKS

Who Is Jesus Christ? By STEPHEN CHARLES NEILL. New York: Association Press, 1957. 92 pages. \$1.25.

This is another in the World Christian Books Series. The author is the Anglican Bishop, the Rt. Rev. Stephen Neill, who is general editor of the series, and author of two earlier titles in it, *The Christian's God*, and *The Christian Character*.

The aim of this series is to state fundamental Christian truths in terms that will be helpful to members of the "younger churches." This book deals with the Christian doctrine of Jesus. After showing how doctrinal statements were created to meet the needs of the early Church, the book takes up the witness of the New Testament concerning the nature of Jesus, the witness of the early Church, and the witness of the Church to the competing faiths of our own time.

To this reviewer, the section dealing with the New Testament is the strongest part of the book. The treatment of what Jesus meant by the term "Son of man" is excellent. The weakest point is the acceptance as *ipsissima verba* the words attributed to Jesus by the Fourth Gospel, after correctly warning that the Fourth Gospel is more of an interpretation than the Synoptics. The single chapter dealing with the first five centuries of the Christian Church ends up with a reassertion of the traditional position in the traditional terminology. While it gives a brief summary of some of the major Christological heresies, it attempts too much to allow for any real "Thinking It Out," which is the name of the chapter. The last chapter, too, suffers from oversimplification. The witness to Buddhism seems to be only in terms of Hinayana, with no reference to Mahayana.

While the book perhaps attempts too much for its size, it will undoubtedly prove helpful to "young Christians"—whether from "young churches" or not—who are seeking an understanding of the Christian doctrine of Christ.

ARTHUR H. MAYNARD

University of Miami

Religious Liberty. By GIOVANNI MIEGGE. New York: Association Press, 1957. 94 pages. \$1.25.

This is an excellent addition to the *World Christian Books* series under the editorship of Stephen Neill. The author of this concise and lucid volume is Professor of New Testament in the Waldensian Theological Seminary in Rome. He thus stands in a unique tradition to serve as spokesman on the theme of religious liberty. His treatment of this

important subject is both comprehensive and authoritative and deserves wide circulation.

The book has two parts, the first discussing the history and theories of religious freedom and the second assaying the facts when theory is practiced in Christian countries, the communist world and in such non-Christian countries as India. The sources of the Protestant concept of religious liberty are traced to the Bible, the Reformation and such secular streams as the Renaissance and Enlightenment. Important is his comparison and contrasting of the theory and practice of religious freedom in Roman and Protestant situations. A clear analysis is offered of the totalitarian thesis of the Roman Church as invoked in countries where it is dominant and of its "hypothesis," or emphasis upon toleration, when it is a minority.

The book is militantly Protestant and concludes that the sort of religious liberty which we enjoy in America is a precious heritage to be preserved with vigilance. Of the modern Christian (non-Roman) consciousness of religious liberty he says: "no other religion, no other society, no other ideology, is prepared to grant to religious liberty its proper position as a supreme and sacrosanct principle. All other religions and ideologies tend at one moment or another to attach greater importance to unity, to conformity, to the total claims of a civilization or of a historical religion, or simply to the practical liberty of a man to earn his daily bread" (p. 89f.).

DAVID G. BRADLEY

Duke University

A Letter of Wise Counsel, Studies in the First Epistle of Peter. By EDWARD A. MAYCOCK. New York: Association Press, 1957. 93 pages. \$1.25

"If one of our non-Christian friends asked us what the Christian religion was about, we could quite reasonably tell him to read 1 Peter, and he would find out." With these words the first chapter of this most illuminating little commentary begins. This is the newest volume in the "World Christian Book" series which has already included two other brief biblical commentaries, one on Mark, and another on John's gospel, as well as a dozen short works on Christian doctrine and the place of Christianity in modern culture. While these books are directed to the problems of the "younger churches", the general editor of the series, Bishop Stephen Gill observes that in all countries the same questions are being asked by Christians.

Maycock's commentary on 1 Peter, as the author admits, is based on earlier larger commentaries of a more technical sort, such as those of E. G. Selwyn and J. W. C. Wand, for data on historical and

critical matters. In his introduction the author points out the fundamental place in 1 Peter of the basic primitive "proclamation", the *kerygma*, as it has been elucidated by many contemporary biblical scholars. Maycock is moderate in his views concerning authorship and date of 1 Peter. The close connection between Christian baptism and Christ's death and resurrection suggest to him the probability that the epistle was in origin a sermon delivered at a baptismal service, possibly by Peter himself. The author recognizes that the good Greek of the present epistle rules against its having been written by Peter himself, but he does not think it unlikely that Peter's original ideas were written out by someone else capable of phrasing them in polished language.

One of the chief charms of this little work is the author's insight into the problems of the Christian life which he gained on the mission field. To cite but one brief example: the author compares the Christian "exiles" which 1 Peter addresses with the thousands of present-day Africans living in industrial towns who are becoming "detrribalized" and are undergoing the difficult transition between the old tribal mores and Christian customs. Anyone who uses this book will find himself stimulated to study anew an all too often neglected part of the New Testament.

ROBERT S. ECCLES

DePauw University

LAYMAN'S THEOLOGICAL LIBRARY

The Acts of the Apostles. By WILLIAM BARCLAY. Philadelphia: The Westminster Press, 1953. xix + 213 pages. \$2.50.

Of the present day in biblical studies it might be said that "of the making of many little commentaries there shall be no end." This is the fifth such volume that the present author has had the privilege to examine within the last twelvemonth. Alongside such a monumental work as the *Interpreter's Bible* these little books have their place in enticing the lay reader of the Bible into deeper insights into its meaning. The present volume is a part of a Bible study series developed by the Church of Scotland, and is directed primarily to the layman rather than the student interested in more technical matters of source, authorship, and theology. The book does give a very brief summary of the most widely held conclusions concerning background matters, enough, it is to be hoped, to whet the appetite of more serious lay readers for still more information.

The book is conveniently small, but in good type, and easy to read. It contains both text and com-

mentary which makes for convenience in use. The text is the author's own translation in clear, colloquial English, made with the aid of all of the best-known modern speech translations of the Bible. The entire work is divided into approximately one hundred and twenty sections, each about long enough for a daily Bible study and devotional period. This feature doubtless reflects the original use for which the book was designed.

The author's interpretive material is in the long run most satisfactory for its intended purpose, the instruction of the lay reader. In connection with Pentecost he gives a masterful little summary of the distinctions between *kerygma* and *didache*, reflecting the conclusions of C. H. Dodd which goes far to illuminate the significance of the Pentecost sermon. Concerning the significance of the Ascension he makes two important points: that it is foolish to speculate about the precise nature of the Second Coming; but that it is essential to Christian teaching that God has a plan for the world.

ROBERT S. ECCLES

DePauw University

Life, Death, and Destiny. By ROGER LINCOLN SHINN. Philadelphia: Westminster Press, 1957. 95 pages. \$1.00.

This little book, written by the Professor of Theology at the Vanderbilt University Divinity School, is one of a dozen works made available by the Layman's Theological Library. It is designed to help the reader discover what the resources of the Christian faith have to say about some basic theological concerns.

Dr. Shinn discusses "the mystery of history" and suggests that Christ is the "clue" to its meaning. He treats some common "dodges" people use in trying to resist the Christian faith. Included here are some choice comments regarding funeral customs and the passion we have to avoid taking death seriously. He pictures God as a "doer" who holds in his hands human destiny. Perhaps his most effective writing is done in chapter six where he seeks to recapture the Biblical meaning of such terms as "Death," "Resurrection," "Last Judgment," "Heaven," "Hell," and the "Return of Christ."

This is not a great book. In it are no new and startling insights. Its style is simple and clear. The author makes skillful use of illustrations drawn from sources ranging from Churchill and Butterfield to Bridey Murphy. "Intelligent laymen" may find it somewhat elementary and wonder if its "paperback" vocabulary ("smart alecks," "brush-

off," "gimmick," "inside dope," etc.) is necessary or desirable.

The substance of the book was used by the author in his Earl Lectures at Pacific School of Religion in February of this year.

C. MILO CONNICK

Whittier College

Prayer and Personal Religion. By JOHN B. COBURN. Philadelphia: Westminster Press, 1957. 96 pages. \$1.00.

Robert McAfee Brown, General Editor of the Layman's Theological Library, writes in the foreword of this book: "Prayer for many is like a foreign land. When we go there, we go as tourists. Like most tourists, we feel uncomfortable and out of place. Like most tourists, we therefore move on before too long and go somewhere else. So this book is a kind of map or guidebook to the foreign land of prayer" (p. 8).

The author, Dean of Trinity Cathedral in Newark, New Jersey, begins his study tour for laymen with the assertion that "prayer is response to God. The first step is God's. He begins the relationship with us. When we pray, we have made our response" (p. 9). He urges his readers to begin where they are and discusses the problems of "time," "place," and "method." There follow chapters on the types of prayer, prayers that one thinks, feels, and wills, progress in prayer, mature personal religion, and suffering and joy.

While this book will not insult the intelligence of laymen, it will not stimulate their intelligence very much either. It is about as simple a book as an adult could read. *Prayer and the Common Life*, by George Harkness, also written for the lay mind, is so decisively superior that one wonders why it was thought desirable to publish *Prayer and Personal Religion* in the first place. I fear the latter will merely increase the "tourist" business.

C. MILO CONNICK

Whittier College

TORCHBOOKS

Interpretations of Poetry and Religion. By GEORGE SANTAYANA. New York: A Harper Torchbook, 1957 (1900). x + 290 pages. \$1.45.

This volume in the Harper Torchbook Series is a reprint of the 1900 edition by Scribner's. Apparently the same plates were used as the pagination is identical and the same typographical error occurs in exactly the same place on page 177 ("perverseity").

The theme is the "moral function of the imagination."

tion and the poetic nature of religion" (p. x). In his recent *The Idler and His Works* (N. Y. George Braziller, 1957), Santayana says that this book (*Interpretations*) rests on human, hence pre-Christian standards. Yet, he avers, they are more "Christian" than might be supposed. A more provocative and debatable statement he could hardly make.

Let us grant for the moment that in this book there to be found some objective description, some imaginative flights (restrained, but not unduly), some emotional responses—but whatever they are, they are decked out in shimmering and dazzling literary apparel and paraded across Santayana's own philosophical stage as actors in a brilliant drama of the imagination. Whether the apparel clothes solid flesh or wraiths often seems not to matter. At other times the reader will feel he is getting meringue rather than meat.

"... Perceptions fall into the brain rather as seeds into a furrowed field" (p. 2); "... imagination would carry men wholly away were it not for the conventions" (p. 3); "The whole of Christian doctrine is thus religious and efficacious only when it becomes poetry . . ." (p. 94); "Proofs are the last thing looked for by a truly religious mind which feels the imaginative fitness of its faith . . ." (p. 5); "Mysticism is not a religion but a religious disease" (p. 105); "... we find our contemporary sets incapable of any high wisdom, incapable of any imaginative rendering of human life and its meaning . . ." (p. 168); "... the imagination of our time has relapsed into barbarism" (p. 173). Thus we present a tiny nosegay from Santayana's profuse philosophy. He does need to be read, albeit with some special and mature combination of critical scrutiny and appreciation . . . both at the same time perhaps.

W. GORDON ROSS

Berea College

Classic Christian Writings. Edited by STANLEY I. STUBER. New York: Association Press, 1957. 127 pp. \$50.

These very brief selections from twelve writers of the Christian tradition were taken from the author's full-length book, *The Christian Reader*. Their brevity makes them very suitable for public or private devotional exercises, but makes them almost useless for serious study. There are a 1000-word selection from Augustine's *City of God*, a 400-word selection from Luther's essay on Christian

liberty, a 400-word selection from Rauschenbusch's *Christianity and the Social Crisis*, and similar short bits from nine others: St. Francis, the writer of *Theologia Germanica*, Erasmus, Roger Williams, George Fox, Wesley, Emerson and Phillips Brooks. The few scattered paragraphs that are here reprinted from writings that are indeed basic in the Christian tradition do not convey a clear picture of the whole writing. The original writings might be called basic, but this is not so obvious in these short pieces.

CLYDE MANSCHRECK

Duke University

EARLY PURITANISM

Delinquent Saints. By EMIL OBERHOLZER, JR. New York: Columbia University Press, 1956. x + 379 pages. \$6.00.

This book contains 371 pages of text and excellent bibliography, with adequate index and introduction. It is a rather thorough study and gives the reader a great many facts, gleaned from the church records of early Puritan development in Massachusetts. The author of the book uses such words as "unblushingly removed" and "deliberately expunged" in order to indicate what has happened to the records of the early churches. His actual use of "Puritan" is in my opinion not too accurate, and I am sorry for this. The book, however, sets before us in a better fashion than I have ever seen a great number of specific incidents which indicate quite clearly how early Massachusetts Congregational Churches dealt with the shifting problems of human ethics. It is too bad, in this reviewer's opinion, that the book does not carry a nobler mood so that we could examine these individual activities of the Massachusetts church from an historical objectivity. But almost every page indicates the author's attitude of a strange mixture of humor and contempt toward these events. As a matter of fact, the very difficult problem of forcing an evil and a petty humanity into the high canons of Puritan life is not to be handled lightly. The book is recommended for its collection of facts, and it is to be regretted that it does not describe them with more objectivity. It is a remarkable and sobering chronicle.

EDWIN P. BOOTH

Boston University School of Theology

Books Received

(Books marked with an * are hereby acknowledged. Other books will be reviewed in forthcoming issues of the Journal.)

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The Association

MINUTES OF MEETING OF MIDWESTERN SECTION, FEBRUARY 15-16, 1957

The meeting was held jointly with the February meeting of the Chicago Society for Biblical Research at Garrett Biblical Institute, Evanston, Illinois.

The Friday opening session heard a paper entitled, "Spirit and Related Phenomena in the Dead Sea Scrolls," by Walter Harrelson, Dean of the Divinity School, University of Chicago. His presentation, based on exhaustive research into the uses of the word *Ruach*, broke new ground in Biblical studies.

The Friday evening session heard Harris D. Erickson of Evansville College give the presidential address on the subject, "Some Problems in Teaching Christian Ethics." The paper, which was well received, dealt with the need for making axiology the center and core of the entire educational curriculum. This address was followed by an illustrated address on "Palestinian Archaeology—1956," by G. Ernest Wright, McCormick Theological Seminary.

The Saturday morning session offered a vigorous, even polemical, dialogue on "The Nature and Relations of Theology and Philosophy." The disputants were Samuel M. Thompson of Monmouth College and W. F. Zuurdeeg of McCormick Theological Seminary. Zuurdeeg cast his analysis in existentialist and logical empiricist terminology. Thompson upheld the idealist or, more specifically, the rational-empiricist point of view, insisting that religious statements are not mere expressors but also truth-claims having objective reference.

At the Saturday business session, Midwest voted to approve a recommendation of the National Membership Committee and cooperate with them in appointing persons in each state to circularize every potential member in the colleges and secondary schools of that state with an invitational form letter and membership application blank. The secretary reported an attendance at this meeting of 66, and a total enrollment of 241 individuals, including 6 new applications for membership. A bill of \$46.36, presented by Leo H. Phillips, assistant secretary, for secretarial and printing expenses, was approved

and referred to national treasurer Lionel Whiston for payment.

Albion King reported for NABI's fiftieth anniversary committee, outlining the program planned for the Christmas vacation, 1959. Arthur Munk reported for the resolutions committee, expressing gratitude for Garrett hospitality, for the papers read by participants, and to Woodbridge Johnson for his five years of service as Secretary of Midwest. He also proposed that Midwest meet with the National Association at Louisville next year. These resolutions were adopted.

New officers were elected for two years:

President: John L. Cheek, *Albion College.*

Vice-President: C. Eugene Conover, *Lindenwood College.*

Secretary: Leo H. Phillips, *Hillsdale College.*

Program Chairman: Robert S. Eccles, *De Pauw University.*

*Associate in Council 1957-1961—*Harris D. Erickson, *Evansville College* succeeding Robert H. Miller of *Manchester College.*

The Saturday afternoon session presented Theodore Gill, managing editor of *The Christian Century*, in an interesting and professionally very useful paper, entitled, "Books—in Print or Still to be Written."

The concluding session was a presentation of papers by C.S.B.R. scholars as follows: "The Significance of Southern Prophetic Interest in the Northern Kingdom," by F. W. Boelter, Evangelical Theological Seminary; "Some Aspects of the Concept of Justice in the Midrashim," by Robert M. Montgomery, Ohio Wesleyan University; "Theohylact of Bulgaria as a Biblical Interpreter," Ernest W. Saunders, Garrett Biblical Institute. The meeting was concluded by the annual C.S.B.R. dinner, open to NABI members.

The midwestern section is planning to meet in Louisville next year in conjunction with the national meeting of N.A.B.I.

Respectfully submitted,

Woodbridge O. Johnson, Sec.

REPORT OF THE PACIFIC COAST SECTION

The Pacific Coast Section of NABI met three times during the academic year 1956-57. The principal theme for the year's meetings revolved around the problems in teaching the religions of the world in colleges and seminaries. Professor Ronald E. Huntington of Chapman College was program chairman.

The meetings are summarized as follows:

October 19, 1956, meeting held at Chapman College

"The Treatment of Religion in Recent Philosophy Textbooks", presented by Bert C. Williams, president of the Pacific Coast Section, 1956-57.

"The Vitality of Contemporary Hinduism", a paper presented by Swami Vandanananda, assistant to Prabhavananda in the Vedanta Society of Southern California.

February 14, 1957, meeting held at Occidental College

"Trends in Theology in Contemporary Judaism", a paper read by Dr. Samuel Cohon, Professor of Theology, *Hebrew Union College*.

"Theravada Buddhism in Burma Today", a report with colored slides by Professor Douglas

Eadie, *University of Redlands*, on his year's teaching and study in Burma.

April 26, 1957, meeting held at the University of Southern California

"The Place of the Study of World Religions in the Seminary and Liberal Arts College", a panel composed of Dr. Earl Cranston, Dean of the *Southern California School of Theology*, Professor Guy Davis, *Chapman College*, and Professor Ronald Huntington, *Chapman College*.

"A Rationale for the Christian Missionary Program", a report by Professor Floyd E. Ross, *The Southern California School of Theology*.

These three programs were well received and brought out an average attendance of 27 persons.

Plans for the program during the academic year 1957-58 have been laid with emphasis on contemporary trends in Biblical theology and the problems of epistemology in religion and theology.

Submitted by

Keith Beebe,

Corresponding Secretary,
Pacific Coast Section